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DIFFUSION OF USEFUL KNOWLEDGE.

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By Order of the Committee,

THOMAS COATES, *Secretary.*

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SCHOOLS AT MENARS.

FEW of our readers may be aware that five miles from Blois, and as many posts from Orléans; two establishments have been recently formed, one for the education of the richer and the other of the poorer class of society. These establishments, although at present in their infancy, appear to us on many accounts too important to be overlooked; and we shall, therefore, give some notice, limited perhaps, but the best we are able, of the nature of the undertaking. We feel that, on the subject of education, every additional means of moral and intellectual culture is a rich addition to the civilization of the world; and when we consider what is the state of education in France, so extensive in its diffusion, and so feeble in its influence, we hail with pleasure a system of instruction which gives promise of better results, and induces a hope that it may contribute essentially to the introduction of higher notions of duties, higher views, and higher principles than we can assume are at present cherished.

These two establishments are called 'The Prytaneum,' and 'The School of Arts and Trades.' They are situated in the village of Menars, on the banks of the Loire, in the department of the Loire and Cher, and on the high road from Orléans to Blois. They were opened to the public in the course of 1832; and notwithstanding the novelty of the undertaking, and the short time which has elapsed since the commencement, the numbers already composing the classes are considerable: if they both proceed with success equal to what they have already had, they will soon become a source of advantage to the country at large, as well as to the immediate neighbourhood.

At the 'Prytaneum,' which first claims our attention, the principal object contemplated is to offer to all, at an easy rate, the acquisition of sound scientific and classical knowledge, proportional to the wants of each; and to unite to this a system of good religious and moral instruction; and these not superficially or technically, a knowledge of words with an ignorance of things, but thoroughly and completely. These objects, in the details of the system, have been admirably preserved, and as far as we were able to judge of an engine so lately put in motion, we can bear witness that the practice proves the goodness of the theory. We will endeavour to give some account of the discipline of which we speak so favourably: our account must needs be imperfect; but even if complete in its details, it might fail to impress the minds of others with the same opinions as ourselves, for it is difficult to present such a picture of an institution as shall *prove* itself genuine in all its parts. So much depends upon the adherence to the rules laid down, so much more upon the spirit in which they are understood,—on the disposition, the intelligence, the mental character of the administrators, that however fair the outline may be, and however brilliant the colouring, we may yet have scruples in pledging ourselves to approbation. We may fear the influence of some ill-assorted element, temper, unsteadiness, or partiality, which may blight the whole scheme. The most that can be done is to state *what* is taught, and *how* it is taught; and in this latter point it is that the institution merits regard, because the object is not to produce effect sparkling, though temporary, but knowledge solid and durable. The genius of Locke and Pestalozzi have been invoked successfully: it is not considered sufficient that the boy should be taught, but he must likewise learn; the application, therefore, is made, not to the ear, to the power of memory over sounds, but to the reason. Whatever is really to be learned must be understood, and we know that under no other conditions can learning become knowledge. When education consists in stamping *opinions* on the youthful mind, the very objects of the sacred work are frustrated; the end to be kept in view is the development of *principles*, for these alone are the guides to knowledge and the motives to action which can with confidence be relied upon. In the different studies at Menars, no object, however simple, is passed over; an account of each is required. By a continual comparison of similarity and analogy, which must be for ever at work in the mind, the boy is forced to make for himself a classification, which, while it banishes all confusion of thought, teaches him at

the same time both his acquirements and deficiencies : it enables him to perceive and appreciate the different bearings which one subject has on another, all relative parts of one great whole ; and it teaches him to advance surely, though slowly, in the developement of those faculties, and in the exercise of those feelings with which God has endowed him.

The length of time required for completing the whole course of proposed instruction is eight years ; but as this course is divided into three distinct periods, each embracing studies complete in themselves, it is evident that each boy will be governed in this respect by the state of his acquirements when he enters, and by the degree to which it is his design that they should be extended. Besides this, every course is gone over twice before the new one is commenced, and thus an opportunity of departure is offered when this renewal takes place. By the distribution of the courses, a combination is gained of the advantages of a regular systematic and general education, as well as of one peculiar and special. The evils to which most systems are subject, and our own in England more than all, is, that throughout the *whole* course there is but one line of study for all, whatever may be the different professions for which boys are intended : the soldier and the divine, the chemist and the lawyer, the physician and the banker, are all prepared in the same manner ; but at Menars, by a distribution of three courses, this difficulty is avoided, and one or the other of the two latter courses, for the first is merely elementary, may be selected according to the wants or prospects of the youth.

The following is the order of the divisions. The first course embraces two, the others, three years each.

These two years of the first course are employed in learning reading, writing, arithmetic, geometry, and the elements of drawing.

The three years of the second course are devoted to languages, to general history, and the elements of mathematics. The languages taught are, of course, Latin and Greek, with German, English, Italian, and Spanish.

The studies of the third course comprehend the history of France, mathematics, chemistry, natural philosophy, political economy, general literature, philosophy, and general industry. The choice of languages is left to the views which the scholars or their parents have of what will be most useful to them. Religious instruction is given twice a-week, Thursday and Sunday ; and in order that this may be of a nature adequate to its importance, great care has been taken that the minister intrusted with this charge should be one

of acknowledged talent and repute. It was intended in the course of last summer to appoint a minister of the church of England, to perform the same duty for our fellow-countrymen : for, although their number at the Prytaneum is at present but small, yet there is promise of increase ; and, at all events, it is foreign to the intentions of the institution that this number, be it great or small, should be left unprovided in its worship or religious instruction, and be wanting in what many consider so essential an element of education.

Such are the advantages which Menars holds out—a complete literary and scientific education ; or either the one or the other, according to individual wants. Many of the most distinguished scholars of France have interested themselves in its success, and have given their earnest approbation of its proceedings. The names of De Barante, Lacretelle, Laromiguière, and Andrieux, without mentioning any others, attest the opinion of the enlightened part of France in its favour. The method of teaching is that of mutual instruction. The classes are subdivided into eights, over each of which there is a monitor. These are under the direction of professors, and the whole is presided over by M. Xavier Sauriac, formerly principal of the college of Montauban, one in whom is found the happy combination of a cultivated mind, with a temper and energy which an office so responsible demands.

If we regard the spot where the Prytaneum is situated, none can appear more advantageous. Placed in one of the most beautiful parts of France, close to a road which connects Bourdeaux with Paris, on the banks of a river, which, by the castles reflected in its waters, presents a mirror of the most interesting portion of that country's history, surrounded by a park which is always open to its inmates for recreation, this infant establishment is daily acquiring fresh vigour ; and by the advantages moral, intellectual, and indeed physical, (for neither the wholesomeness of the arrangements, nor the healthiness of the situation, should be forgotten,) which it holds out, it will soon have to extend its borders, and open wider its gates to receive the children of the stranger as well as of the native.

The next point of consequence is the discipline. Occupation is marked out and rigorously adhered to throughout the whole day. The boys are up at half-past five o'clock, attend prayers at six, prepare their lessons (*étude*) till a quarter past seven, when they breakfast. After this the first division is employed till a quarter past nine in mutual instruction ; the second in language ; and the third in French

history, mathematics, or general literature ; after which they all have an hour for fencing, gymnastics, and other exercises. To this succeeds the preparation of lessons for the first division, language for the second, and political economy or natural philosophy for the third. At twelve they dine. After dinner they have military exercises for an hour. At half-past one, mutual instruction for the first division ; languages for the second ; and for the third, philosophy, chemistry, or mathematics. All the divisions have exercises in fencing and gymnastics, from three to four o'clock : after which, till half-past five, the first division prepare lessons, the second are at language, and the third at natural history or mathematics. From six to eight o'clock, the two first divisions study French, and the third, language ; they then sup : meet at prayers at half-past eight, go to bed at nine, and at half-past nine the candles are all out.

On Sundays, festivals, and Thursdays, bathing in the summer, and a more particular attention to cleanliness, religious instruction, and church service, take place of the usual occupations. At meals, the same rule of subdivision by eight is observed in all the classes. Each monitor presides at his table, and sees that all is conducted with that regard to propriety and good manners which are due from one to another. The only other particular to be mentioned, is with regard to the sleeping apartments : these are large airy dormitories, perfectly clean, neat and cheerful ; the rooms are long, and of a sufficient width, lighted on both sides by windows ; and the beds are arranged at convenient distances, and allow room for each boy to have his table and washing-stand by the side, and all the other comforts which they can require.

Such is the institution in its outward form. The terms annually, including washing, medical attendance, and every other extra, are 40*l.*, to be paid quarterly, and in advance. Each boy is required to bring a certain number of things with him ; but as some of these, viz., dress and furniture, are all uniform, the usual and most convenient mode pursued, is the additional payment of 20*l.* the first year, for the purchase at the Prytaneum of the necessary supply ; and in this sum will likewise be included all repairs and renewals, which in the subsequent years may be required. The list is as follows:—winter full dress suit, undress, summer full dress, undress, cap, hat, twelve shirts, twelve pair of stockings, twelve pocket handkerchiefs, six black neckcloths, two pair of shoes, six pair of drawers, six cotton caps, two linen trowsers, twelve towels, fork and spoon, combs and brushes, iron bed, matrass, woollen counterpane, cotton, carpet, washing things, &c. &c.

The mention of particulars even so minute as the above, is not without its use, since it shews, while the author of the institution prescribes cleanliness, what his notions are on that subject. The attention which is given to everything which can beneficially influence the mind, and superinduce habits of self-respect and proper feeling, is unremitting, and is indeed most admirable; for, what is it but the minutiae of life which make life what it is? and in studying well these minutiae, which to the unreflecting appear trifling and insignificant, in observing the connexion between them, and the results they are calculated to produce, in acting upon the conviction that there is not one, even the least of them, without its influence, consists one of the important elements of education.

The School of Arts and Trades is entirely separated, and indeed at some little distance from the Prytaneum. It is not so extensive as the former, since the number of scholars is limited to a hundred; four trades only are taught. For the purposes of common elementary education there previously existed a very adequate school. Boys are received at the Arts and Trades at thirteen years old, and remain for the space of four years. This school has the benefit of adding to the advantages of a common school those of an apprenticeship, with this incalculable difference, viz., that the moral and religious training which it is seldom the lot of apprentices to experience, are anxiously enforced. Indeed, the principles upon which it is conducted are the same as those of the Prytaneum, as they are both the work of one mind. The same desire which is shown towards the welfare of the richer is shown likewise towards the poorer boys: and to them is offered such an education as is hoped may be useful, not only in making them intelligent as well as industrious, but also respectable and virtuous; that they may be taught to become both good workmen and good citizens. In order to prevent industry itself from becoming useless if not pernicious, a knowledge of the social duties should form part of the instruction of that as well as of all other classes of society; and unless the labourer be taught the nature of the social system and the duties which it imposes on him, it is impossible for him to judge what are the claims which society has upon him, or even that it has any at all. The means of education are too often taken for education itself; and although this is true with respect to the education of all classes more or less, its consequences are more fatal to the poor. Enlarged society, with its interchange of thought and collision of opinion, with its rules and axioms impera-

tively laid down and demanding an obedience, becomes a school of discipline from which the rich may gather prudence, and must occasionally learn forbearance. But from a variety of circumstances incidental to poverty the social check is less in action; the peasant labouring for his daily bread feels himself dependent but on himself for his subsistence—all that he receives from society is unperceived—the word itself, perhaps, serves only to convey to his mind that class of people which is richer than himself, and instead of being conscious that it is a whole of which he forms a part, he looks upon it as his greatest enemy.

Unless we wish to make the poor an instrument in the hand of every knave to the filling up the measure of their own misery, and to the keeping the social fabric continually tottering to its base, it is absolutely necessary to join a knowledge of their duties and their true condition to the other branches of the education of the poor.

Four trades are taught in the school at Menars: that of cartwright, saddler, joiner, and blacksmith. The choice of each depends on the parents, and the expenses incident to each are different; but to all is given a uniform instruction in arithmetic, geometry, and mechanics. As to the mode in which these are taught, it is sufficient to remark that the method laid down by M. Dupin is the one pursued. The director of the Arts and Trades is M. Aurioust Mestivier, formerly captain in the artillery, and of the Polytechnic School, who, as well as the teachers under his direction, are persons of distinguished ability.

Of the four years' course the first is employed in acquiring a knowledge of the elements of the trade selected, and in learning reading, writing, and arithmetic; the second year comprises (besides the trade, which of course is a principal consideration throughout the whole term) drawing, particularly with regard to decoration, and geometry. The third year includes some notion of mechanics, descriptive geometry, and linear drawing; and in the fourth year the results of the whole are examined with a view to their perfection.

It has been already said that the expense incident to the different trades is different, and this arises from the following arrangement. The annual charge of each is 14*l.*; but by attention and industry on the boy's part this may be considerably reduced. Whenever the pupil has acquired sufficient skill to give his work any value, this work will be sold for his advantage, after the charge for materials furnished him shall have been deducted. A calculation has been made of the returns of such work, and they are proved by experience

to be such as to diminish the yearly expense very considerably. The estimated average for the four years is, for the cartwright, 5*l.* 4*s.* 2*d.*; for the joiner, 6*l.* 15*s.* 7½*d.*; for the blacksmith, 7*l.* 8*s.* 1½*d.*; and for the saddler 7*l.* 17*s.* 11*d.* And in order to ensure the continuance of a boy for the full time, the premature withdrawal of any one will subject the parents to a fine equal to the charge of a half year's schooling. A written contract to this effect is made between the parties at the boy's admission, and the efficiency of this contract is secured by its being cognizable by the legal tribunals.

The dress of the Arts and Trades is, like that of the Prytaneum, uniform. For working days a complete suit, coloured neckcloth, and cap; for Sundays and festivals a round jacket of a certain form, blue trowsers for winter, white for summer, and a black stock; a round glazed hat, two white shirts, two coloured, four coloured handkerchiefs, four pair of drawers, three cotton caps, three towels, two pair of laced boots, fork, spoon, &c., two pair of sheets, iron bed. A register is likewise required to be provided by each boy, that he may keep an exact account of the produce of his own labour as well as the amount of the materials which have been furnished by him.

The interior regulations are in no way behind those of the Prytaneum; the dormitory, different of course in the quality of the furniture, is similar in its neatness and wholesomeness. The dinners are equally well arranged; the food excellent and abundant; all that can be suggested for the health and well-being of its inmates has been anxiously provided. In case of illness the medical advice in attendance at the Prytaneum is gratuitously afforded.

A medal is annually bestowed upon the best workman in each department, and all the creditable specimens which have been executed are sent every spring to the fair at Blois. This indeed is the chief opportunity which occurs for the sale of their labours.

Such is the institution of Menars: all that we would add are a few words on its resources and its author. The conception and execution of the plan are to be entirely attributed to the Prince Joseph of Chimay, a Belgian by birth, of the family of Caraman, but now residing in France, at the château of Menars, an estate of the family. Independently of the valuable uses to which the domain at present contributes, the spot is not without some interest as one chosen by the celebrated Pompadour for her abode, for whom her royal lover dismantled part of the château of Blois, and built the mansion which now stands. There, at Menars, the Prince,

with his family, forming a strange contrast with the first possessors, passes the greatest part of the year, and devotes himself to the superintendence and upholding of that which his munificence and benevolence have created.

Before the Belgian revolution this nobleman was attached to the Dutch embassy at London, and whilst here he employed himself in accurately observing all those outward elements of our wealth, and much more in studying carefully the inner and more complicated nature of our moral and intellectual existence. It seems that immediately on his settling in France he commenced the undertaking now accomplished, the value of which must depend upon the want that is felt for it; and this want is sufficiently proved by the exertions which the French government have been and are making, with the aid of M. Cousin, to the same purpose. To all friends of France who feel the deficiencies of education in that country, its future prospects must be most cheering; and it is to be fervently hoped that the exertions of the ministry and those of private individuals will soon be the cause of sound and ennobling principles taking root in a soil which has been so laboriously prepared for them.

The Prytaneum has been erected at the sole expense and under the single superintendence of the individual we have mentioned; and so far from speculation on the future prospect of interest entering into his plan, the annual receipts do not yet meet the outgoings, nor until the numbers be considerably increased will this be the case. But even then, an increase of pupils will be likewise a source of increased expense, for additional buildings will be required, and whatever may conduce to the advantage of so many students will be added; as an instance of which we may mention the probable erection of a riding-school. The Prytaneum stands close adjoining to the gate of the château; and as the only play-ground beyond the walls of the Prytaneum is the park, and the only entrance to the park through the courts of the château, the two establishments may in some respects be said to be connected by the same domestic ties—for nothing can conduce more to the encouragement of such domestic associations, than the enjoyment of the same spot for the purpose of recreation and amusement.

There is no day that the Prince is not among the pupils; few that the Princess is not there likewise. The terms of confidence and regard which exist on both sides are highly striking; and this desirable feeling, which improves the moral character of both superior and inferior, exists not only between the Prince and the pupils, but equally between them

and the director and professors. A sensible and a rational discipline is invariably exerted; and this combination of discipline and confidence is that in which we, in most of our systems of education, must acknowledge our deficiency: the distance which is so often kept up between teacher and pupil produces restraint on the one side, reserve on the other, and frequently mutual dislike. But at Menars there is no such separation; the two parties seem unconscious that they could have separate interests or separate privileges, of which they could be mutually jealous; the repulsive power is no way in force. In the park, during play hours, the presence of any, either of the family or of the teachers, throws no check on what is going forward. We have witnessed this with the highest interest. In fact, with respect to this institution, it is the spirit visible whether in school or out of it, this cheerful spirit of well being, which persuaded us, more than all its rules and regulations, that a true system of education had been put into operation: as an illustration, in some degree, of this may be mentioned an observation of one of the boys to us, that if any of them were not happy there it would be difficult to know where they could be happy; 'for,' he added, 'the Prince and M. Sauriac (the director) do all they can to make us so.'

We do not often see a man of that situation and age of life—for the Prince is not twenty-six—who has so thoroughly extricated himself from the temptations incident to such a condition (and that he had done so while living in the midst of the dissipation of London, Brussels, &c. is evident, by his mind being sufficiently matured to put such a plan into execution immediately on his having the opportunity), as to live so truly using the world but not abusing it; for he is no recluse of whom we are speaking, but one always living in the world, of domestic and active habits, performing all the duties of relation and neighbour; one who is following the steps of the highest philosophy, although he would be the last person to consider himself entitled to such a character.

Our conviction of the utility of the Prince of Chimay's labours, and our admiration of the motives which have induced him to conceive, as well as the intelligence which has enabled him to execute such a plan, appear to us sufficient reasons for presenting this slight sketch to the public.

EDUCATION OF NATIVES IN INDIA *.

It appears that, from an early period in the history of British India, the Protestant mission, conducted successively by Messrs. Zeigenbald, Gericke, Kiernander, and Schwartz, under the patronage of the Society for promoting Christian Knowledge, had schools at Madras, Cuddalore, Tanjore, and Trichinopoly, in which they instructed the natives, and in aid of which they obtained occasional grants of money from the local governments. Permission to receive, free of freight, from the Society in England, various supplies in aid of these undertakings, was always given by the Court of Directors of the East India Company.

A permanent annual grant was authorized by the Directors in 1787, towards the support of three schools, which had previously been established with the sanction of the respective rajahs at Tanjore, Ramenedaperam, and Shevagunga. Each of these grants amounted to 250 pagodas (100*l.* sterling), and the schools were placed under the direction of Mr. Schwartz. By a further direction of the Court, an allowance of equal amount was authorized in favour of any other schools that might be opened for the same purpose.

In the beginning of 1812, a Sunday-school was established at the suggestion of the military chaplain, and supported by means of the contributions of several European residents at the presidency of Madras. The object of this school was to afford elementary instruction to the half-caste and native children of the military and others resident there. The object being approved by the government, an endowment of 300 pagodas (120*l.* sterling) per annum was granted for the support of the school. The mode of tuition adopted was that known in England as the Bell or Lancasterian system, but which originated on the Malabar coast more than two centuries ago.

The English chaplain at Palamcottah having established two free schools, one at Palamcottah, and the other at Tinnevely, under the auspices of the Madras corresponding Committee of the Church Missionary Society, solicited pecuniary aid from the government for their support. This application did not meet with a favourable consideration by the authorities of Madras, in consequence of the plan of instruction which had been adopted being thought likely to offend the prejudices of the natives. It does not appear that this apprehension was well founded, since the schools were attended by children of all castes, without any alarm being

excited in the minds of the natives, although some of the books used for instruction were specially designed to teach Christianity, such as the New Testament, Seltare's History of the Bible, and the Psalter. Reading, writing, arithmetic, and English grammar were taught in these schools, under the immediate superintendence of the founder.

Allusion has already been made in the last number of this Journal (No. XII. p. 261) to the efforts made by the late Sir Thomas Munro, when Governor of Madras, in order to diffuse the benefits of education among the native population of India. That enlightened administrator recorded a minute with this view, in the revenue proceedings of the presidency, under date the 2nd July, 1822, in which he recommends that the best information should be obtained of the actual state of education in its various branches among the native inhabitants of the provinces.

In furtherance of this recommendation, a circular letter was addressed to the several collectors, requiring them to furnish, for the information of the government, lists of schools established within their several collectorates, specifying the number of scholars, both male and female, and the various castes to which they belonged in each of the schools, accompanied by a return of the population of the several districts. This information was to be accompanied by many further particulars respecting the mode of instruction, the titles of the books used, with statements of the expenses incurred, and the sources whence they were defrayed. In requiring information to be given concerning colleges or other institutions for teaching theology, law, astronomy, &c., Sir Thomas Munro remarks,—

‘These sciences are usually taught privately, without fee or reward, by individuals, to a few scholars or *disciples*; but there are also some instances in which the *native governments* have granted allowances in money and land for the maintenance of the teachers.’

‘In some districts,’ he adds, ‘reading and writing are confined almost entirely to Brahmins and the mercantile class; in some they extend to other classes, and are pretty general among the potails (the principal people) of villages, and the more considerable ryots. To the women of Brahmins and of Hindoos in general they are unknown, because the knowledge of them is prohibited and regarded as unbecoming of the modesty of the sex, and fit only for public dancers. But among the women of Rujbundah and some other tribes of Hindoos, who seem to have no prejudice of this kind, they are generally taught. The prohibition against women learning to read is probably, from various causes, much less attended to in some districts than in others; the mixed and impure castes seldom learn to read.

‘It is not my intention,’ said Sir Thomas, ‘to recommend any interference whatever in the native schools. Everything of this kind ought to be carefully avoided, and the people should be left to manage their schools in their own way. All that we ought to do is to facilitate the operations of these schools by restoring any funds that may have been diverted from them, and perhaps granting additional ones, when it may appear advisable.’

Some years elapsed from the time when these instructions were given, before the Madras government was enabled to forward to the Court of Directors the several returns made by the collectors, so inefficiently were the benevolent intentions of Sir Thomas Munro towards the natives seconded at that time by the different functionaries throughout the presidency. The Revenue Board took time to deliberate upon these returns, and the government a still longer time, before it was determined to report them to the Court of Directors. These returns were accompanied by an abstract, of which the following is a summary :—

‘The schools now existing in the country are for the most part supported by the payments of the people who send their children to them for instruction, the rate of payment for each scholar varying in different districts, and according to the different circumstances of the parents of the pupils, from one anna to four rupees per mensem; the ordinary rate among the poorer classes appearing to be generally about four annas (or the fourth part of a rupee—about sixpence), and seldom to exceed half a rupee.

‘There are endowments for the support of schools only in the following districts :—

‘*Rajahmundry.*—There are in this district sixty-nine teachers of the sciences, who possess endowments in land, and thirteen who enjoy allowances in money granted by former Zamindars.

‘*Nellore.*—In this district, certain individuals, Brahmins and Mussulmans, are in possession of allowances in land and money granted by the Carnatic government for teaching the Vedas, &c., and Arabic and Persian respectively, to the amount of 1467 rupees (about 150*l.*) per annum.

‘*Arcot, Northern Division.*—There are in this district twenty-eight colleges supported by mauniums and marahs, granted by former governments, yielding 516 rupees per annum, and six Persian schools maintained at the public expense, at an annual charge of 1361 rupees.

‘*Salem.*—There are Enaum lands (lands exempted from the government assessment) in this district, estimated to yield 1109 rupees per annum, which are appropriated to the support of twenty teachers of theology, &c., and one Mussulman school, which has land for its support yielding 20 rupees annually.

‘*Tanjore.*—There are in this district forty-four schools and seventy-seven colleges, which are supported by his Highness the

Rajah. There is no school or college endowed particularly by the British government ; but the free schools maintained by the mission established in Tanjore are stated by the collector to possess a *surramaunium*, the annual value of which is estimated at 1100 rupees.

‘ *Trichinopoly.*—There are in this district seven schools, which possess endowments in land to the extent of 46 cawnies, granted by former governments.

‘ *Malabar.*—There is in this district one college supported by the Zamorin Rajah, which has also some land attached to it.”

The collectors of the undermentioned districts made returns to the following effect :—

‘ *Salem and Coimbatore.*—It is admitted by the collectors of these districts that public endowments for the advancement of learning have been diverted from their original purpose, or resumed. In the former district the value of land so diverted is estimated at 384 rupees, and in the latter at 2208 rupees.

‘ *Bellary.*—The collector of this district submits, that, although none of the institutions for education at present existing in it derive support from the state, “there is no doubt that in former times, especially under the Hindoo governments, very large grants, both in money and in land, were issued for the support of learning.”

‘ *Canara.*—The late principal collector of this district stated generally, that there are no colleges in Canara for the cultivation of the abstract sciences, neither are there any fixed schools and masters to teach them. There is no instance known of any institution of the above description having ever received support in any shape from the former government. In Canara, education is conducted so much in private,*that any statement of the number of private schools, and of the scholars attending them, would be of little or no use, but, on the contrary, rather fallacious, in forming an estimate of the proportion of the population receiving instruction.’

The following table gives the result of the information furnished by the different collectors of the Madras presidency.

Districts.	Population of Collectorate.			Hindoo Scholars.			Musliman Scholars.			Total Schools.		
	Males.	Females.	Total.	Schools.	Colleges.	Males.	Females.	Totals.	Males.	Females.	Total.	Total.
Ganjam . .	196,170	179,111	375,281	255	..	2,938	12	2,950	27	..	27	2,977
Vizagapatam	482,852	458,152	941,004	914	..	9,315	303	9,618	97	..	97	9,715
Rajahmundry	393,512	344,796	738,308	291	279	4,023	37	4,060	52	..	52	4,112
Masulipatam	289,166	240,683	529,849	484	49	4,974	31	5,005	275	2	277	5,282
Guntoor . .	243,859	210,895	454,754	574	..	7,365	99	7,464	257	3	260	7,724
Nellore . .	432,540	406,927	839,467	804	..	6,946	55	7,001	617	3	620	7,621
Bellary . .	489,673	438,184	927,857	533	..	6,338	60	6,398	243	..	243	6,641
Cuddapah .	578,461	515,969	1,094,460	494	..	5,551	107	5,658	341	1	342	6,000
Chingleput .	190,243	172,886	363,129	508	51	6,941	116	7,057	186	..	186	7,243
Arcot, North	298,539	278,481	577,020	630	69	7,140	41	7,181	552	11	563	7,744
Arcot, South	217,974	202,556	420,530	875	..	10,167	104	10,271	252	..	252	10,523
Salem . . .	542,500	533,485	1,075,985	386	..	4,160	31	4,191	432	27	459	4,650
Tanjore . .	195,522	187,145	382,667	884	109	17,264	154	17,418	933	..	933	18,351
Trichinopoly	247,569	233,723	481,292	790	9	9,632	84	9,716	690	56	746	10,462
Madura . .	401,515	386,681	788,196	884	..	12,529	105	12,634	1,147	..	1,147	13,781
Tinnevely .	283,719	281,238	564,957	607	..	8,402	115	8,517	796	2	798	9,317
Coimbatore .	316,931	321,268	638,199	673	173	8,536	82	8,618	312	..	312	8,930
Canara . .	No statement made.											
Malabar . .	458,368	449,207	907,575	759	1	8,842	1068	9,910	3,196	1122	4,318	14,228
Seringapatam	14,851	16,761	31,612	41	..	522	14	541	86	..	86	627
Madras . .	228,636	233,415	462,051	305	..	4,966	127	5,093	143	..	143	5,236
		Charity schools . .		17	..	404	49	453	10	..	10	463
	Children who receive private tuition at their own houses					24,756	517	25,273	1690	..	1,690	26,963
Totals . . .	6,502,600	6,091,593	12,594,193	11,708	740	171,776	3313	175,089	12,334	1227	13,561	188,650

It appears, from this table, that out of a population of 12,594,193 souls, only 188,650 were receiving instruction, being in the proportion of 1 to every 66 inhabitants; and out of the number of 6,091,593 females, only 4540 were being taught, the proportion of scholars to the whole number of female inhabitants being 1 to 1341.

Among the reports from which the particulars of the foregoing table were obtained, was one from Mr. A. D. Campbell, the collector of Bellary, from which we shall here give some extracts, as it enters very much into the particular modes employed, and describes the amount of instruction communicated in the native schools of his collectorate.

'The English language is taught in one school only; the Tamul in four; the Persian in 21; the Mahratta in 23; the Teloogoo in 226; and the Carnataca in 235. Besides these, there are twenty-three places of instruction attended by Brahmins exclusively, in which some of the Hindoo sciences, such as theology, astronomy, logic, and law, are still imperfectly taught in the Sanscrit language.

'In these places of Sanscrit instruction in the Hindoo sciences, attended by youths, and often by persons far advanced in life, education is conducted on a plan entirely different from that pursued in the schools, in which children are taught reading, writing, and arithmetic only, in the several vernacular dialects of the country.

'The education of the Hindoo youth generally commences when they are five years old. On reaching this age, the master and scholars of the school to which the boy is to be sent are invited to the house of his parents; the whole are seated in a circle round an image of Guñasee, and the child to be initiated is placed exactly opposite to it. The schoolmaster sitting by his side, after having burnt incense and presented offerings, causes the child to repeat a prayer to Guñasee, entreating wisdom. He then guides the child to write with its finger in rice the mystic name of the Deity, and is dismissed with a present from the parents, according to their ability. The child next morning commences the great work of his education.

'Some children continue at school only during five years; the parents, through poverty or other circumstances, being often obliged to take them away, and consequently, in such cases, the merest smattering of an education is obtained. Where parents can afford it, and take a lively interest in the culture of their children's minds, they not unfrequently continue at school as long as fourteen and fifteen years.

'The internal routine of duty for each day will be found, with very few exceptions and little variation, the same in all the schools. The hour generally for opening school is six o'clock; the first child who enters has the name of *Saras-wattee*, or the goddess of learning, written upon the palm of his hand as a sign of honour, and on the hand of the second a cypher is written, to show that he is worthy of neither praise nor censure; the third scholar receives a gentle

stripe; the fourth two; and every succeeding scholar that comes an additional one. This custom, as well as the punishments in native schools, seem of a severe kind. The idle scholar is flogged, and often suspended by both hands with a pulley to the roof, or obliged to kneel down and rise incessantly, which is a most painful and fatiguing, but perhaps a healthy, mode of punishment.

When the whole are assembled, the scholars, according to their number and attainments, are divided into several classes, the lower ones of which are partly under the care of monitors, while the higher ones are more immediately under the superintendence of the master, who, at the same time, has his eye upon the whole school. The number of classes is generally four, and a scholar rises from one to the other, according to his capacity and progress. The first business of a child on entering school is to obtain a knowledge of the letters, which he learns by writing them with his finger on the ground in sand, and not by pronouncing the alphabet, as among European nations. When he becomes pretty dexterous in writing with his finger in sand, he has then the privilege of writing either with an iron style on cadjan leaves, or with a reed on paper, and sometimes on the leaves of the *Aristolochia Indica*, or with a kind of pencil on the *Hulligi* or *Kedala*, which answers the purpose of slates. The two latter in these districts are the most common. One of these is a common oblong board, about a foot in width, and three feet in length; this board, when planed smooth, has only to be smeared with a little rice and pulverized charcoal, and it is then fit for use. The other is made with cloth, first stiffened with rice-water, doubled into folds resembling a book, and it is then covered with a composition of charcoal and several gums. The writing on either of these may be effaced by a wet cloth. The pencil used is called *Bullapa*, a kind of white clay substance, somewhat resembling a crayon, with the exception of being rather harder.

Having attained a thorough knowledge of the letters, the scholar next learns to write the compounds, or the manner of embodying the symbols of the vowels in the consonants, and the formation of syllables, &c.; then the names of men, villages, animals, &c.; and lastly arithmetical signs. He then commits to memory an addition table, and counts from one to one hundred; he afterwards writes easy sums in addition and subtraction of money, multiplication, and the reduction of money, measures, &c. Here great pains are taken with the scholar in teaching him the fractions of an integer, which descend, not by tens as in our decimal fractions, but by fours, and are carried to a great extent. In order that these fractions, together with the arithmetical tables in addition, multiplication, and the threefold measure of capacity, weight, and extent, may be rendered quite familiar to the minds of the scholars, they are made to stand up twice a day in rows, and repeat the whole after one of the monitors.

The other parts of a native education consist in decyphering various kinds of hand-writing in public, and other letters which the schoolmaster collects from different sources; writing common letters,

drawing up forms of agreement, reading fables and legendary tales, and committing various kinds of poetry to memory, chiefly with a view to attain distinctness and clearness in pronunciation, together with readiness and correctness in reading any kind of composition.

'The whole of the books in the Telooگوو and Carnatic schools, which are by far the most numerous in this district, whether they treat of religion, amusement, or the principles of these languages, are in verse, and in a dialect quite distinct from that of conversation and business. The alphabets of the two dialects are the same, and he who reads the one can read, but not understand, the other also. The natives, therefore, read these to them unintelligible books to acquire the power of reading letters in the common dialect of business; but the poetical is quite different from the prose dialect which they speak and write, and though they read these books, it is to the pronunciation of the syllables, not to the meaning or construction of the words, that they attend. Indeed, few teachers can explain, and still fewer scholars understand the purport of the numerous books which they thus learn to repeat from memory. Accordingly, from studies in which he has spent many a day of laborious, but fruitless toil, the native scholar gains no improvement, except the exercise of memory, and the power to read and write on the common business of life; he makes no addition to his stock of useful knowledge, and acquires no moral impressions. He has spent his youth in reading syllables, not words, and on entering into life he meets with hundreds and thousands of words in the common course of reading books, of the meaning of which he cannot form even the most distant conjecture.

'The economy with which children are taught to write in the native schools, and the system by which the more advanced scholars are caused to teach the less advanced, and at the same time to confirm their own knowledge, is certainly admirable, and well deserved the imitation it has received in England. The chief defects in the native schools are the nature of the books and learning taught, and the want of competent masters.

'Such is the state in this district of the various schools in which reading, writing, and arithmetic, are taught in the vernacular dialects of the country, as has been always usual in India, by teachers who are paid by their scholars. Lessons in theology, astronomy, logic, and law, continue to be given gratuitously, as of old, by a few learned Brahmins to some of their disciples. But learning, though it may proudly decline to sell its stores, has never flourished in any country except under the encouragement of the ruling power.'

We have already noticed the liberality of the East India Company's Government, in continuing to the descendants of the first grantees, annuities originally paid for the advancement of learning, without requiring the continued performance of the implied condition of the payments.

'Accordingly,' says Mr. Campbell, 'considerable alienations of revenue, which formerly did honour to the state by upholding and

encouraging learning, have deteriorated under our rule into the means of supporting ignorance; whilst science, deserted by the powerful aid she formerly received from government, has often been reduced to beg her scanty and uncertain meal from the chance benevolence of charitable individuals.'

The plan of Sir Thomas Munro for providing instruction for the native population of the presidency, contemplated the establishment of one central school in each collectorate, and subordinate schools in connexion with them; the whole to be placed under the control of a Committee of Public Instruction at Madras, which consisted of four members and a secretary. A disbursement by this committee of 45,000 rupees per annum, including the expense of the School Book Society, which will be noticed hereafter, was authorized by the government. This Committee, with the view of drawing the native population with them as far as possible, called upon the several collectors to forward from each of the provinces one person to be instructed at Madras, in order that he might subsequently superintend the schools in the province. From each of the twenty-one provinces composing the presidency, one Mussulman and one Hindoo were sent to Madras, and it was intended to give them instruction in their own language, as well as in the English tongue, and if possible to add to this some information upon points connected with science; but great difficulty was experienced in this latter part of the scheme from the want of fit teachers versed in the sciences cultivated by Europeans. The efforts of this normal school were therefore restricted to the imparting of instruction in the languages of the students, and of the Sanscrit and Arabic languages respectively, as well as English. The primary object of the Madras Committee was to lead the natives in the provinces to unite with them on the subject of education, which they probably would not have so readily done, had they seen any reason for considering the institution as aiming at anything very unusual, or as being likely to interfere with their religious prejudices. The better to secure the very important end proposed, the selection of students was made from people well known in the different provinces, and who had no connexion with the presidency.

The difficulty which was experienced by the Madras Committee in procuring good teachers, is one not likely to be surmounted except through the employment of European professors. On the occasion above mentioned, public advertisements were put forth inviting the services of qualified persons, but none presented themselves whose attainments were satisfactory. One Brahmin was appointed deputy

master, with the hope of his giving instructions to the scholars in algebra and geography, as well as the rudiments of geometry; but his own acquirements were so exceedingly limited, that his lectures could not be productive of advantage. Had means for carrying on the plan presented themselves, there is reason to conclude that the necessary degree of liberality would not have been wanting. The annual cost of the establishments required for carrying the views of Sir Thomas Munro into effect, was estimated at the time at 50,000 rupees (about 5000*l.*), and there is no reason to doubt that further funds would have been provided, had the prospect of success for a scheme so much in accordance with the enlightened views of the governor been brighter than we have described. The free access of Europeans to India, which will be allowed in the course of a few months, when the act just passed for renewing the Company's charter shall come into operation, will tend to supply the deficiency of qualified teachers, and will lead to the importation of British knowledge and skill, which we hope will exercise a beneficial influence on the habits and character of the native inhabitants of India. We do not, however, anticipate unmixed benefit from this measure, as the mere adventurer and the vicious are generally more fond of leaving their homes than those possessed of better moral education. With reference to the consideration of the cost of providing adequate means of instruction for the natives, Sir Thomas Munro makes the following remark: 'Whatever expense government may incur in the education of the people, will be amply repaid by the improvement of the country; for the general diffusion of knowledge is inseparably followed by more orderly habits, by increasing industry, by a taste for the comforts of life, by exertion to acquire them, and by the growing prosperity of the people:—a remark which is applicable not alone to India, but to every country and government in the world, and the justness and value of which must sooner or later be forced upon the attention of the rulers and legislators of every civilized community.

A School Book Society, the constitution of which was similar to that established at Calcutta, as described in our last Number, was founded at Madras in 1826, at which time a gratuity of 3000 rupees was contributed by the government, and its annual income was fixed at 6000 rupees.

The first secretary to the Committee of Public Instruction having died, was succeeded in his office by Captain Harkness, who, in June 1826, addressed a circular letter to the several government officers in the interior districts explaining the

views of the Committee, and holding out inducements for young persons about the age of eighteen years, who should be respectably connected and distinguished for their natural talents, to present themselves for instruction at the normal school at Madras, preparatory to their undertaking the charge of scholars in the collectorate schools. The committee on this occasion further expressed the intention of the government to endow, on an average according to their extent and population, two superior and fifteen subordinate schools for each of the collectorates ; the former to be called collectorate schools, and the latter *tehsildary* schools. The students at the normal school were intended solely to superintend the collectorate schools ; while the *tehsildary* teachers were to be selected by the government officers from among the persons who should be found best qualified for the office in the several towns of their collectorates. The teachers in the whole of these schools were to receive small stipends from government, and were allowed to accept the usual voluntary fees and presents from the relatives of their scholars ; but they were to afford gratuitous instruction to such children as might be considered to require the indulgence by such members of the village community as should be selected to superintend the schools.

It was proposed to make these schools free for all classes, and that the master should be enjoined to pay no more attention to the Brahmin than to the Sudra boy. The principal inhabitants of each town were solicited to recommend the master for the appointment, and were given to understand that nothing was intended to be introduced in the management of the schools repugnant to their habits and feelings, but that their wishes would be consulted on every matter connected with the plan.

These proposals were wisely intended to give the more influential among the natives a feeling of personal interest in the establishments,—a feeling which it was thought nothing could be better calculated to call forth than the sense of personal importance with which it would be attended.

In January, 1827, the committee made a report to the government of the progress which they had made towards the accomplishment of their important objects. At that time only ten candidates for the situation of collectorate teachers had presented themselves at the normal school from eight districts—a very small number, considering the inducements held out. It is probable, however, that the committee's proposals, with that supineness which is characteristic of

the Hindoos, had not been sufficiently published; to remedy this deficiency, translations were at this time made into the native languages, describing the plan of instruction pursued at the presidency, and these translations were circulated in the interior. Eight of the proposed tehsildary schools had been formed; *viz.* three Tamul, three Teloo-goo, and two Hindoostanee schools, in which 189 scholars were receiving instruction.

In June following the committee caused a series of works to be printed in the languages of that part of India, of a nature to facilitate the education of the natives, to which undertaking the assistance of the government was freely given.

The statements given concerning the native schools in the Madras presidency, to which we can gain access, do not reach to a later date than November, 1829; and it is much to be regretted that the plans so carefully laid by the committee, and so heartily seconded by the local government, had not at that time been productive of any extensive good.

In the presidency of BOMBAY, as well as in that of Bengal, the maintenance of charity schools for general education appears to have been from an early date among the duties of the Company's chaplains, for performing which they occasionally received special gratuities. In 1752 two additional chaplains were appointed, one at Tellicherry, the other at Anjengo, with the express intention 'that the rising generation might be instructed in the Protestant religion.' Fifteen years after Mrs. Eleanor Boyd bequeathed about 6000 rupees for the endowment of a certain charity school in the town of Bombay, which had been supported by voluntary subscription since the year 1718. Some legal obstacles arose to the appropriation of this legacy, and the money was for many years allowed to accumulate at interest in the Company's treasury. This money remained unappropriated till 1824, when the principal and interest together amounted to 18,831 rupees. Since that time it has been assigned as an endowment to the Bombay Education Society, and interest upon the deposit, at the rate of six per cent. per annum, is paid to that society.

A voluntary meeting of the inhabitants of Bombay was held in January, 1815, and a society was then formed under the designation of the 'Society for promoting the Education of the Poor within the Government of Bombay.' The donations of the inhabitants to the funds of this society during the first and second years of its existence were sufficient to create a fund of 20,000 rupees, and to provide for an expenditure of equal amount. At the request of the local government, the

court of directors authorized the contribution of 6000 rupees per annum towards the funds, and this subscription is still received from the Company's treasury. The children instructed in some of the schools of this society are of a mixed description, consisting of natives and Christians, the former class predominating in regard to numbers. The society's report of 1821-22 states, that there were then 481 scholars receiving instruction in the schools of the society. The number educated in these establishments, and who remained on the 1st January, 1826, had fallen to 401, which number was exclusive of the scholars taught in the regimental schools. Towards the support of this establishment the Company subscribed, in 1826, 11,375 rupees.

The Bombay Native School and School-book Society was formed at Bombay in the year 1823 for the purpose of promoting education among the natives by the establishment of schools, and by encouraging the compilation of elementary books in the native languages, as well as by purchasing and distributing such as might be judged worthy of the countenance of the society. It is one of the fundamental principles of the society, embodied in its regulations, to adhere to the principles and rules on which education is conducted by the natives themselves : and in consonance with those principles the society adopted the Lancasterian plan of instruction, and particularly the great principle of that plan, tuition by the scholars themselves, but so modified as to avoid the evils attendant on the system when brought into operation in schools conducted wholly by natives.

This society having applied to the governor in council for pecuniary help in furtherance of the plan, obtained a grant of 12,720 rupees per annum, together with the present of a lithographic press, accompanied by a recommendation of several works for publication, including 'elementary books on geometry and on ethics, written in a manner to discountenance various erroneous practices of the Hindoos.' In the second year after its formation, this society received from twenty-four native gentlemen a contribution of 3550 rupees towards the erection of buildings in which to carry on its operations. Up to this time the society had printed and published several elementary works, comprehending grammars, dictionaries, and spelling-books of the Mahratta, Goojrattee or Guzerattee, and Hindoostanee languages, with some elementary books of arithmetic, geometry, and geography, and a few books of fables and tales.

Dr. John Taylor having bequeathed to the Company his valuable Sanscrit, Mahratta, and Guzerattee library, it was

presented to the society in the name of the Company as the foundation for a native library.

The society's report, submitted to the government of Bombay in March, 1826, mentions, that twenty-five Mahrattas and sixteen Goojrattees had been admitted as schoolmasters since the date of their preceding annual report.

Early in 1824 a special committee of this society was nominated to examine into the system of education prevailing among the natives, and to suggest such improvements as they should think necessary.

The report made by this committee, which is recorded in the public proceedings of the presidency, enumerates several prominent evils in the Indian system of education. The principal of these are,—

1. A deplorable deficiency of books of instruction, of which it is stated there are actually none in the vernacular dialects.
2. The want of an easy and efficacious method of imparting instruction.
3. The want of properly qualified persons as teachers, and
4. The want of funds.

A remedy for the first of these evils can, in the opinion of the committee, only be found in the exertions of European gentlemen acquainted with the languages, and capable of pointing out to such intelligent natives as may be disposed to lend their assistance, the proper mode of reducing these languages to fixed grammatical rules and principles, and of employing them in the translation of such works from the English language as may be approved of by the directors. The class of publications to which they refer is wholly elementary, embracing language, arithmetic, geography, astronomy, philosophy, history, and ethics.

To remedy the second evil, it is suggested, after making a comparison of the Malabar system of tuition with the more extended and improved plans of Lancaster and Bell, that the latter should be adopted, as possessing the greatest advantages. The committee recommended that the study of the English language should be permitted, and provided for, as a reward to those pupils who should successfully apply themselves to the study of the Mahratta and Goojrattee languages.

To remedy the third evil, it was proposed to assemble at Bombay a certain number of young men, and to instruct them in the system of education which it was designed to establish, with the view of afterwards stationing them as head masters and superintendents at different places in the presidency.

The only remedy which the committee could suggest for the fourth evil, was an appeal to the liberality of the government.

In a minute recorded by Mr. Francis Warden, member of council at Bombay, on the subject of the report just mentioned, that gentleman suggests that great caution may be found necessary in assisting natives to procure the means of education, lest they should be led to depend too much on the government, and too little on their own exertions, for the instruction of their children. He recommends that a preference should be held out in the appointments made to official situations, in favour of those who might qualify themselves by their attainments. He further notices with regret the circumstance, 'that the range of employment is much contracted by the system which renders so many eligible situations hereditary, where, whether qualified or not, the heir succeeds to offices of responsibility and emolument'—an order of things which destroys all fair competition, and perverts the public resources to the support of useless or worse than useless agents.

The Native School and School-book Society of Bombay changed its name in 1827 to that of the Bombay Native Education Society, under which title we shall notice further on its more recent progress. From the date of its first establishment this society has received a monthly allowance of 600 rupees from the funds of the East India Company.

In the same year (1824) the Bombay government called upon the several collectors within the presidency to report,—

The number of village schools in their respective Zillahs.

What proportion they bore to the number of villages.

What allowances were granted to schoolmasters, stating the sources whence the allowances were paid.

Whether similar provision could be made for schoolmasters in villages then without schools :

With some other matters of minor importance, including generally such observations as they might find occasion to offer in connexion with the subject.

At the commencement of 1825, when several of such returns had been transmitted by the revenue and judicial officers of the district, the governor and council proceeded to record them. Some of the reports were voluminous, and contained minute details of the institutions in existence for promoting education among the natives. Others of them were less satisfactory, and did not properly meet the points of inquiry proposed by the government. It would seem to be a very simple thing to make a return upon any subject according to the defined wishes of the party by whom it is

required; and yet it will readily be admitted by every one who has been led to propose a series of questions upon any given subject to several different individuals, that the answers are generally made in such a manner as to render it very difficult, if not impossible, to bring the whole together in any manner at all approaching to uniformity. The following short analysis of the reports obtained on the occasion just referred to, is the best that could be drawn out from the materials communicated:—

Districts.	Number of Schools.	Number of Scholars.	Villages that have Schools.	Total Villages.	What further Village Schools might be established.	
					Schools.	Probable number of Scholars.
Ahmedabad .	84	2,651	49	928	93	1,138
Southern } Concan }	86	1,500	65	2,240		
Kaira—District	139	{ Seldom more than 100 Boys in each School, in general much less. }		579		
Kaira—Sudder Station	2			-		
Northern } Concan }	9	390				
Surat Zillah .	139	3,000	{ 91 to each 100 villages }	655	172	6,000
Surat Town .	136	3,046				
Broach Zillah	98	Not stated.		396		
Broach Town	16	373				
Kandeish . .	189	2,022	68	2,738		

The above abstract affords a very meagre and unsatisfactory view of the means of instruction for the native population which existed at that time within the Bombay presidency.

The attention of the authorities having been thus drawn to this important subject, some progress appears, however, to have been made in extending instruction to the native children in the Bombay collectorates. In October, 1829, reports were received detailing the state of education in the different provinces, and from these reports the following statement was drawn up of 'the schools and scholars in the different collectorships, showing the proportion of persons attending schools to the population:—

	Schools in which the Master is paid by the Government.	Number of Scholars.	Village Schools.	Number of Scholars.	Total Schools.	Total Scholars.	Population.	Proportion attending Schools to the Total Population.
In the Deccan—								
Poona	5	266	304	4,651	309	4,917	558,902	1 in 113
Ahmednuggur	4	232	164	2,906	168	3,138	500,000	159
Kandeish	2	59	112	1,610	114	1,669	377,321	226
In Guzerat—								
Surat	2	96	188	4,068	190	4,164	254,882	61
Broach	2	75	24	967	26	1,042	238,421	228
Kaira	2	157	82	3,024	84	3,181	444,298	139
Ahmedabad	3	127	88	3,226	91	3,353	470,729	140
Concans—								
Northern Concan . . .	2	188	135	2,490	137	2,678	387,264	144
Southern Concan . . .	1	21	281	6,700	282	6,721	655,776	97
Darwar	2	94	302	4,195	304	4,290	794,142	185
	25	1,315	1,680	33,838	1,705	35,153	4,681,735	1 in 133

It appears from the foregoing table that, in 1829, a territory which contained a population of 4,681,735 souls subject to the East India Company, could number only 1705 schools, in which 35,153 scholars were receiving instruction. Only 25 of these schools, having 1315 scholars, were maintained at the government expense; while 1680 schools, attended by 33,838 pupils, were supported by the native inhabitants of the villages. The proportion which the students bore to the whole population is seen to be 1 in 133; while in England 1 in 16 are receiving education; in France 1 in 30; and in Prussia 1 in about $9\frac{1}{2}$.

The Engineer Institution at Bombay, which is maintained at the expense of the government, is filled chiefly by native youths. Of 86 students which it contained in May, 1826, only 15 were English, and three of these were born in India. Of the natives, several are the sons of wealthy inhabitants, and have been allowed to enter the institution, not with any view to public service, but solely that they may acquire a knowledge of the arts and sciences taught therein. These are, the elementary principles of arithmetic and its higher branches, geometry, trigonometry, and the arts of drawing and surveying. In addition to the other expenses of the institution, the Bombay government sanctions the giving of books and medals as prizes, to the value of 180 rupees annually. The chief engineer represents the natives, both

Mahratta and Guzerattee, who are in the same classes with Europeans, as studying with equal success, and describes their progress as having been rapid, and their attainments considerable; although they labour under a disadvantage arising from the want of words in the native languages to convey the ideas expressed by European terms of art, and are liable to considerable interruptions and loss of time occasioned by the numerous holidays observed by the native population.

In one of his more recent reports, (1826,) the chief engineer represents the students of the first class, six of whom were English and thirteen natives, as having obtained, in addition to merely theoretical acquirements, a knowledge of algebra, as treated in the first volume of Hutton's Course of Mathematics; and a much more extensive knowledge of geometry, both practical and theoretical, than was at first considered necessary, having acquired the whole of what Dr. Hutton's work contains on that subject, consisting of the most useful problems in Euclid. The same is said of mensuration, in which the students are reported to be proficient.

The report of the following year (1827) must also be considered satisfactory. It contains a list of 21 lads, chiefly natives, educated in the institution, who had passed the necessary examinations, and had been attached to different departments of the public service.

The latest date to which our accounts of this institution reach are of the year 1829. Forty-four of the students were then quitting the establishment, in order to undertake professional employment.

In November, 1825, the Medical Board at Bombay communicated to the local government the plan of an institution to be formed at the presidency for the instruction of natives in medicine, and to be called a school for native doctors. This plan was published by the government in general orders on the 1st of January, 1826, and in its details is similar in all material respects to the regulations of the school for native doctors which had been previously formed at Calcutta.

The establishment consisted of a superintendent with three moonshees to assist in reading and translating from the different languages, and two peons; the number of students was fixed at twenty.

In January, 1827, the superintendent submitted to the government his first report, containing a statement of his own proceedings, and of the progress of his pupils.

It appears from this document, that the superintendent had translated the London Pharmacopœia into the Mahratta

language, with explanatory remarks, and was in progress with another elementary work which he expected would, when completed, form a complete Mahratta dispensatory. It was proposed to print this work by means of a lithographic press.

Some introductory works on anatomy and physiology were also in preparation, as well as a translation into the Mahratta language of a Sanscrit medical work, the Madhow Nedam, by one of the pundits engaged in the school, and said to be a book of repute.

The latest notice we can find relative to this medical school, is contained in a minute recorded on the 10th October, 1829, by the late Sir John Malcolm, from which we make the following extract :—

‘The expense of the Native Medical Institution is at present 784 rupees per mensem, (about 940*l.* per annum.) Its objects are liberal and wise, being to introduce a knowledge of medicine among our native subjects according to European principles, by the training of native doctors for the civil and military branches of the service. It has been instituted more than three years, and some of the pupils have made considerable progress; but though several of them have been sent to European corps as apprentices, and posted to native regiments, none are deemed by its able superintendent to be so complete as he could wish, even in the elementary parts of their education. This is ascribed by Mr. McLennan to his not having been as yet able to prepare works sufficient for their instruction, nor does he expect to finish the translations he proposes to make, in less than two or three years. Fifteen medical treatises have been lithographed, or are nearly ready for the press, and the superintendent counts upon as many more being necessary to complete the original plan of giving to the natives a library of European medical science.’

‘I confess, says Sir John Malcolm—than whom few men had better opportunities for forming a correct estimate of the native character and abilities—‘I confess I am unconvinced by any argument I have yet heard, that this class might not be sufficiently educated in India to perform many minor duties in the service, which now occupy much of the time of the surgeons from England, and compel government, from increasing expense in this department, to recur to reductions that may terminate in deteriorating one of the most essential classes of public servants, and decreasing the reputation of the medical establishment of India. If our efforts in bringing forward East Indians and natives to a degree of proficiency in this line succeed, the ends of economy will be answered by reducing the number of surgeons from England, and in this view the Native Medical Institution merits much attention.’

In November, 1827, when Mr. Mountstuart Elphinstone was about to resign his office of president of the Bombay Council, and to quit the settlement, the principal native

princes, chieftains, and gentlemen, connected with the west of India, assembled, and resolved to subscribe a sum of money to be invested as an endowment for three professors of the English language, and European arts and sciences, and to request that the government would permit a part of the Town Hall to be appropriated for the several establishments for native education, and would solicit the Court of Directors to allow properly qualified persons to proceed to Bombay, there to reside in the capacity of teachers. The subscription and proposed institution were declared to be in honour of the Governor, then about to retire to Europe, after whom they were to be designated the *Elphinstone Professorships*.

The Bombay government acquiesced in this suggestion, and committed to the Native Education Society the execution of such measures as might be considered proper for carrying the proposal into effect. That society immediately took charge of the subscription, which then amounted to 120,000 rupees, (about 12,000*l.*) composed of sums of money of which the largest subscription was 17,800 rupees, and the smallest 300 rupees, and which had been collected within the space of three months.

The Education Society proposed that 'the sphere of one professor should be languages and general literature; of another, mathematics and natural philosophy, including astronomy, elementary and physical; the third professor was to instruct in the science of chemistry, including geology and botany.' The knowledge of the two last-mentioned professors, it was recommended, should be imparted with particular relation to the useful arts, and to the future profitable use of their attainments by the natives.

The total amount of subscriptions in Bombay, applicable to the Elphinstone professorships, was, on the 1st November, 1830, 215,000 rupees (about 21,500*l.*) The Court of Directors having had these circumstances brought under their notice, authorized the Bombay government to afford in aid of the object such further assistance as was judged expedient, either by the grant of a sum of money, or by an annual allowance, as might be deemed most advantageous, taking for their model the similar institution, the Anglo-Indian College in Calcutta.

In December, 1828, an application was communicated to the Native Education Society, by sixteen respectable natives of Bombay, accompanied by the sum of 11,400 rupees, requesting that the sum thus subscribed by them might be invested in government paper, bearing interest, in the same manner as the money raised for the Elphinstone professor-

ships, and the annual produce applied as an endowment for certain scholarships and prizes, to be called 'Sir Edward West's Scholarships and Prizes.' With this request the government complied, and the Court of Directors having since confirmed the proceeding, the money is retained at 6 per cent. interest, in order to carry into effect the wishes of the subscribers.

The Hindoo college at Poona, which was projected by Mr. Chaplin when commissioner in the Deccan, and established by order of the Bombay government in 1821, has been approved by the Court of Directors, and the annual expense, amounting to 15,250 rupees, is defrayed from its treasury.

The establishment of this college, in 1824, consisted of one principal, five professors of the Shastres, three professors of the Wyedicks, ten assistants to the professors, and eighty-six scholars. A proposal was made to this college in 1825, with the view of learning if they were willing to have a branch for English education added to the institution, and holding out the prospect of being supplied with a library of elementary and practical works in various departments of the arts, sciences, and literature. This proposal was eagerly accepted, and four students repaired to Bombay to qualify themselves to undertake the offices of master and assistant. In February, 1828, twenty-nine students who had completed their course of instruction received rewards on quitting the college; and in June, 1830, a like distribution was made to eighteen students then about to close their studies.

The Bombay Native Education Society, formerly the Native School and School-Book Society, reported in May, 1830, that twenty-five schoolmasters, eleven Mahrattas, and fourteen Guzerattees, were ready to commence their duties as teachers in the various schools in the Deccan, Guzerat, and the two Concans, having acquired 'an accurate knowledge of their own language, and being so far acquainted with the higher branches of the mathematics as to entitle them to be considered teachers of the second order.' Stations were proposed for them by the society, to which they were sent by the government. The report of the last of its public meetings to which we have access, tells us, that 'its affairs continue to be conducted according to regulations agreed upon by a committee composed, in nearly equal proportions, of Europeans and natives; that its aggregate receipts and disbursements within the year amounted to between 70,000 and 80,000 rupees; that it has constantly on sale more than forty publications in the native languages, many of them the produce of the Bombay litho-

graphic and other presses, of which former mode of printing favourable specimens are appended to the reports; and that it has under its control and management the several schools and establishments described in the following paragraphs:—

‘ In the Central School 250 boys have been through a course of study in the English language; 50 have left it with a competent knowledge of the language, consisting of an acquaintance with geography, mathematics, and geometry. In Bombay the boys in the Mahratta School have amounted to 954, and in Guzerattee to 427. At present there are altogether 56 of the society’s schools, each containing about 60 boys, amounting in the whole to 3000 boys under a course of education.’

This report contains the following further particulars:—

‘ Your committee observe, that the boys who have made the greatest progress in the English schools are the Hindoos; they are left longer in the schools by their parents than other boys, who, though equally intelligent, are more irregular in their attendance. Few or no Mahomedan boys ever enter the schools.

‘ Your committee have hitherto experienced some trouble from the jealousy of the old native schoolmasters, who are unacquainted with the mode of instruction adopted by the society, and who have attempted all they can to deter parents from sending their children to the schools. This spirit of rivalry, from a conviction of the inferiority of the old system, and a feeling of shame at opposing the progress of knowledge, has now happily subsided.’

A committee, consisting of seven gentlemen, residents in Prince of Wales’ Island, was formed in November, 1815, and undertook the establishment of a school for the instruction of native children in the rudiments of the most useful branches of education. This school was to be open for the reception of all children, and the only preference to be shown in their admission was to be in favour of the most poor and friendless. Reading, writing, and the common rules of arithmetic were to be taught, and at a proper age instruction was to be given in useful mechanical employments. Malays, Chinese, and Hindoostanees, were to be instructed in their own languages by appointed teachers, care being taken to avoid offending the religious prejudices of any party. The school was opened to children of all ages between four and fourteen years.

This plan met the concurrence and pecuniary support of the government, which granted a piece of ground for the erection of two school-houses, one for boys and the other for girls. In July, 1824, the school contained 104 boys of different ages, ‘ having sent forth several promising youths, six of whom had been placed by regular indenture in the public service.’

A further report concerning the state of this school was prepared in January, 1827, which it was proposed to publish in the *Prince of Wales' Island Gazette*; but this publication was prevented by the censor of the press, on the ground of the report containing observations calculated to give offence to the Catholic inhabitants. At a subsequent examination of the scholars, which took place in 1829, their progress is stated to have been highly satisfactory.

Early in 1823, Sir T. Stamford Raffles, with that enlightened zeal by which he was ever actuated for the advancement of knowledge, projected an institution at Singapore, to consist of a college, with a library and museum, for the promotion of Anglo-Chinese literature, and of branch schools, for instruction in the Chinese and Malayan languages. It was proposed to incorporate with the college that previously formed at Malacca by Drs. Milne and Morrison, but it does not appear that this part of the design has been accomplished. The sum of 15,000 dollars was raised by subscription in aid of the Singapore institution, an advantageous allotment of ground was appropriated for its use near the town, and previously to his quitting the settlement Sir Stamford Raffles laid the first stone of the building designed for the college. A monthly allowance of 300 dollars was at that time assigned for the support of the institution, which, together with the grants of land, has been subsequently confirmed by the court of directors.

It is to be regretted that so promising a commencement has not been followed by all the benefits proposed by the founder. The funds at command proved inadequate to the completion of the building upon the intended scale, so that its progress was interrupted; and under these circumstances the local government restricted the monthly allowance of 300 dollars to one-third of that sum, and further directed its application towards the support of an establishment for merely elementary education. The allowance is now 2520 rupees per annum.

The Anglo-Chinese college at Malacca, already alluded to as having been formed by Drs. Milne and Morrison, was founded in the year 1818. Its object was the instruction of Chinese youths in the English language, and in various branches of European science. It is scarcely to be regretted that the plan of removing this college to Singapore was not carried into execution. Malacca has now become a British settlement, and with a native population of quiet and peaceable habits, appears well fitted for being the sphere of such an institution.

The main object of this college appears to have been the reciprocal interchange of Chinese and European literature and science, rather than to render it the means of affording instruction to the unlettered natives, and the record of its transactions would therefore seem to belong to works specially devoted to science rather than to this Journal.

Two free schools, one for boys, the other for girls, were established at Malacca before the settlement came into the possession of the East India Company. In July, 1827, the school-rooms were put into a state of repair, and a monthly sum of 100 dollars was assigned for their support out of the company's funds. These schools were shortly afterwards placed under the management of a committee, composed of the principal inhabitants of Malacca. In October, 1829, the female school contained 50 scholars, who had made an 'encouraging' progress in writing and arithmetic. The boys' school at the same time contained 105 scholars, who were divided into eight classes. The lowest of these were learning the alphabet and to write on sand. The second class were taught the Malay and English vocabulary, writing on slates and cyphering. The third, Murray's spelling-book, writing on slates, and cyphering. The fourth and fifth, reading the New Testament, also writing on slates and cyphering. The sixth, reading the New Testament, and repeating from it daily, also writing on paper; and the students had commenced multiplication. The seventh class was learning trades. Two were apprenticed to printing, three to shoe-making, and four to tailoring; they were occupied with their trades from eight to eleven, and at school from eleven till two, in writing on paper, reading and spelling from the New Testament, multiplication, and division.

The head class was composed of monitors; they were taught writing on paper and English grammar, with other English exercises.

The following statement, drawn out by the auditor of Indian accounts, and dated at the East India House, 13th of March, 1832, contains a statement of all the sums that have been applied to the purpose of educating the natives in India from the year 1813 to the latest period to which the same can be made out, distinguishing the amount so applied in each year. The distribution appears to have been all along very unequally made, but less so during the last four years comprehended in the statement, although even now the sum expended in Bengal amounts to nearly two-thirds of all the money contributed :—

	Bengal.	Madras.	Bombay.	Total.
1813	£4,207	£480	£442	£5,129
1814	11,606	480	499	12,585
1815	4,405	480	537	5,422
1816	5,146	480	578	6,204
1817	5,177	480	795	6,452
1818	5,211	480	630	6,321
1819	7,191	480	1,270	8,941
1820	5,807	480	1,401	7,688
1821	6,882	480	594	7,956
1822	9,081	480	594	10,155
1823	6,134	480	594	7,208
1824	19,970	480	1,434	21,884
1825	57,122	480	8,961	66,563
1826	21,623	480	5,309	27,412
1827	30,077	2,140	13,096	45,313
1828	22,797	2,980	10,064	35,841
1829	24,663	3,614	9,799	38,076
1830	28,748	2,946	12,636	44,330

The sums thus contributed are considerably beyond what the company is obliged, by the terms of its charter, to apply to the purpose of educating the native population of India ; but when we take into account the extent of territory, and the number of the inhabitants under British authority in Hindoostan, the means contributed must appear wholly inadequate. The population directly subject to British sway in the three presidencies is stated in a return, bearing the same date as the table just given, to amount to 89,581,972 : consequently the sum contributed towards their education in 1830 amounted to something short of half a farthing for each individual, and was about the four hundred and ninetieth part of the revenue collected.

An opinion has often been expressed, that considering the means by which our empire has been acquired in India, policy demands that the people should be kept in ignorance, that from the moment their minds are enlightened, they will seek to throw off the yoke under which we have brought them, and that our expulsion from Hindoostan will be inevitable. To join in this opinion, however, it appears necessary for us to suppose, that the people, when enlightened, will be wholly forgetful of the state of degradation from which they have been raised, and unmindful of their obligations towards those who will have been instrumental in securing their mental improvement, and under whom they must feel that they enjoy a larger measure of happiness and security than fell to their share during the fluctuating tyrannies to which they were formerly subjected. It is reasonable to believe, that

in proportion as knowledge is spread among them, they will become, not only better men, but better subjects, and less likely to be made the tools of the ambitious and designing. The more intelligence exists among a people, provided the government is administered with a proper regard to their true interests, the less desire will there be for change; and in particular, while they are increasing the sum of their knowledge, they will be pleased with themselves and contented with their situation.

For the information we have been able to communicate, we have been principally indebted to the report made by the select committee of the House of Commons on the affairs of the East India Company, dated 16th August, 1832, and to the numerous and very voluminous papers by which it was accompanied.

ENGLISH BOARDING-SCHOOLS.

IN the present state of education in this country, boarding-schools form a prominent feature. By far the greater part of the children of the middle and upper classes receive their early education at boarding-schools. Two circumstances have materially contributed to this state of things: first, the individual wealth of so large a portion of the nation, by which parents are enabled to procure for their children boarding-school education, which, if good, is always expensive; and secondly, the absence of a general system of national instruction, and consequently a want of public schools, in every parish or village, which might be considered respectable.

Education, such as it is practicable to give at a good boarding-school, may be made, in our opinion, superior to any other, even to that received in the house of a parent. In a civilized state of society, education becomes an art, and must be studied and practised as such, by persons who make it their profession. Not many parents have the time and means for doing this; and although, with the assistance of daily teachers, they can instruct their children in the necessary branches of knowledge, the moral treatment at home will probably, in most cases, be defective. The present state of society leaves young people more exposed to external temptations at home, than at a well-managed private school. And how few parents are able constantly to maintain that composed and rational state of mind, in which they have

only the welfare of their children before their view, unshaken by personal feelings, either of sudden anger or of extravagant affection. Most parents are conscious of their weakness in the moral treatment of their children ; and they often send them to school with a conviction, that at home they would only be spoiled. A schoolmaster, or rather, the *educator* of other persons' children, on the other hand, *can* have sufficient love for his pupils to feel always deeply interested in their welfare. Such a love is not beyond the powers of human nature : it is true Christian love ; which in common life we expect to see particularly exemplified by those who fill the station of clergymen, and certainly ought to be considered one of the chief qualifications of a schoolmaster. And though a master may have the greatest affection for his pupils, the nature of his situation will, in a great measure, guard him from falling into errors from too great fondness ; nor will considerations of pecuniary advantage and responsibility allow him to forget himself so far as a provoked parent may sometimes do.

The true relation of a master of a boarding-school to his pupils, is that of a father ; and as he is the moral guide and teacher of youth, he is evidently for a time placed above the parent, who intrusts his children to his care, because he cannot discharge this duty himself. A private tutor in a family has a claim to the same high appellation, but his moral influence over his pupils is often checked and interrupted. Nor can it be expected that as much knowledge should in general be imparted, and the mind be equally well informed by one individual, as by the master and the several well-selected assistants of a good boarding-school. Teachers who come to the house for every lesson, can seldom have more interest than as regards their pay and reputation as *teachers*. In a private school the assistants share a part of the same relation to the pupils with the master ; they are, or ought to be, their real friends, their companions, their advisers of more experience, and their examples in conduct.

In domestic life it frequently happens that the admonitions of an elder brother are received with decided opposition ; severity on his part either produces a quarrel, or degenerates into perfect tyranny. If there is no brother, no elder friend at home to take occasionally the parent's care upon him, young people naturally bestow their friendship and confidence on servants, from whom they may receive assistance in their various amusements. It is well that children should learn not to attach undue importance to the distinctions of rank, and a proper sympathy with those who serve them should be inculcated and encouraged ; but *com-*

panionship, for obvious reasons, should not be allowed. Yet it must often happen in many families, especially those in fashionable life, that a degree of familiarity exists between children and servants, which considering the general character of servants in very wealthy families, cannot be otherwise than highly prejudicial. A good boarding-school operates as a check; the master undertakes a duty which nature has imposed on the parent, and which, if he cannot fulfil himself, he ought to take care to intrust to a proper person. But in schools a great part of the care which a boy requires necessarily devolves on assistants, who are less removed from the boys than the head-master. Assistants being so situated, are in fact one of the most important elements in a school, as far as the moral improvement of the boys is concerned; and in a well-conducted school, assistants may be considered as the real friends and companions of the boys.

Having assigned their proper station and duty to masters of boarding-schools, we will make a few remarks on the actual state of these establishments. As we speak from personal experience, we hope we shall not lay ourselves open to the imputation of presumption in treating of so large and weighty a matter; and we trust that the tone in which our opinions are conveyed will prove that we have no object in view but the improvement of boarding-school education. Whoever is acquainted at all with the present *general* condition of schools must confess, that most of them fall far short of what they ought to be. It may also be observed that neither schoolmasters nor assistants seem to enjoy, even among the parents and friends of their charge, that high esteem and confidence which their station demands. Few of their pupils, indeed, would consider them, and behave towards them, as their real friends and their best advisers, even if they had any notion that these are the true relations in which they ought to be regarded. The masters and assistants, on the other hand, have often deserved the neglect with which they are treated; yet it appears, we think, rather inconsistent for parents to intrust their children, and with them their dearest interests, to persons for whom they feel so little respect. There are undoubtedly numerous exceptions to the character just given of schoolmasters; but both among principals and assistants, there are many, as everybody from his own experience must know, who are more fit for anything else than the education of youth.

Education being almost entirely left in the hands of private individuals, without any public responsibility, has with many become a mere trade. Persons who cannot get on in any

other way become schoolmasters; and hence their chief object is making money. Their former habits and want of previous training, render many of them absolutely incapable of perceiving what kind of responsibility they take upon themselves, by engaging to provide for the education and future welfare of the children who are intrusted to their care. In making these remarks we are not maintaining so absurd a doctrine as that a gentleman who has a school should not derive from it a fair profit: we believe that a very well-conducted school will always be profitable, and it ought to be so. But we are sure we shall not be misunderstood by those who are at all acquainted with schools when we say, that many are conducted solely and exclusively with an eye to profit, and that the proprietors are not always influenced by moral considerations of the high nature of their office.

This statement is by no means weakened by an examination into the general treatment of the pupils, and their behaviour towards the master. Where is the school in which confidence and friendship prevail between master and pupils? How many schools are there in which the treatment is solely based on love and kindness? In most, it will be admitted, severity and fear are the means of management; and when expedient, instead of experiencing proper kindness, the youth is pampered by blameable indulgence. We could mention facts of this kind, which we only omit from motives of prudence, and from the strict obligation to avoid personalities in this Journal; we are of opinion, however, that such facts ought to be made public, when there shall appear to be no other remedy for the evils which prevail in many schools. If the pupils could but once feel that their treatment at school proceeded from a desire on the part of the teacher to do everything for their present and future happiness, they would hardly leave it with that noisy and riotous exultation, which marks the commencement of the vacations all over the country.* In many schools a distinction of classes is made: a few are parlour boarders, the rest belong to the commonalty. At such schools boys know, and often express it too, that they are valued by the master in proportion to the sum paid for them by their parents.† We think that no system can be more mischievous than that of such a separation of the boys into different classes: in addition to the

* If there was a single bond of sympathy between master and pupil, it would tend to diminish the pain of after recollections, when the man reflects with a sigh on the horrors which he endured at school as a boy.—*Southey*.

† A parlour boarder is more valued than one who is thrown among the common herd: he pays more.

bad feelings excited between masters and boys, we have the feeling of jealousy among the boys themselves. Allied to the principle of governing through fear, is that regular system of deceiving masters, in order to avoid punishment, and that first moral lesson of all school-boys, well inculcated into new comers by the experienced, 'You must not tell;' no, you must not tell if the most flagitious acts are perpetrated, and the most offensive to decency and good morals. As further connected with the principle of government through fear, we observe that boys often not only hate but despise their masters. This feeling of contempt, we know, is sometimes brought from home, where children hear many and probably just censures passed on the conduct of masters, and on the way in which they manage the business of their schools. All this would not be the case, unless schooling was frequently carried on exclusively for the sake of gaining money.

Our main object at present is to direct the attention of parents to one constituent part of boarding-schools, which we consider to be the most powerful element of all, either for good or for evil: we mean the teachers employed by the principal, under the general denomination of assistants or ushers; and we mean only those who reside in the house. The moral influence of other assistants is necessarily very limited. Parents seem to us to be very indifferent as to the character of these constant companions of their children at school; and masters are certainly sometimes not very scrupulous as to the character of the persons whom they employ, nor is their treatment of them such as to raise the assistant either in the eyes of the parent or pupil. The parents can know nothing of the faults of the assistants, except through the probably incorrect accounts of their children, nor are they in general anxious to inquire about their good qualities. Both parents and heads of schools are liable to forget how much good any kind attention on their part might produce in the character and conduct of the ushers, who are, for the most part, young men, who will change much according to the treatment they receive; but this unfortunately is in general not calculated to improve their character.

In no respect, then, are the defects of the present state of education more visible, than in the choice, character, and treatment of the domesticated assistants in boarding-schools. Any one who can command a decent suit of clothes, a guinea or two for the school-agent, and a sufficient degree of boldness and impudence to answer a few paltry questions, may get a situation *somewhere* as a school-assistant. The less his demands are, the more likely is he to succeed. We know of

several cases of persons obtaining situations even in respectable schools, and contriving to get on for some time, till their ignorance was discovered by the pupils themselves, who were not, however, sharp enough to recover their money and other things which they had lent, before their debtors had absconded. The salaries which are given to assistants, even in respectable schools, are often so trifling, and the duty required so laborious, that young men of respectable connexions will rarely accept situations in schools, unless they are forced by necessity. Forty, thirty, or twenty pounds a-year is hardly enough to keep up a decent appearance; and yet many do not receive so much. The consequence is, that an inferior set of people have made their way into schools, many of them of low and immoral character. They are accepted because they are satisfied with a small salary, or because there is little choice left for the principals. They conceal their faults as long as they can; when exposed at last they are quickly changed for others, probably not much better. This class of people is often treated by their principals much like servants; and the consequence is, that they are looked upon as little better by the pupils: thus standing between the two, they find it frequently most expedient to make common cause with the pupils, and to seek their favour by a cowardly and often immoral indulgence, when it is their duty to resist.

Under all these circumstances the *moral education* of the pupils suffers most grievously. Affection and kindness between master and pupil are almost banished from school; the management is generally that of the cane; and far from this being denied, we may be prepared to hear it defended, as the only true and effective mode of government. And, indeed, when the disgraceful and indecent punishment of the rod is sanctioned by the usage of some of our public schools, when the high-bred youth at Eton stoops to receive his humiliating chastisement from the hand of a dignified ecclesiastic, surely boys of meaner birth may receive stripes without complaining, from the hands of those who clothe, feed, and teach, for twenty pounds a-year, or less.

It is true that youth require discipline to accustom them to the observance of duty: but the constraint of discipline can only produce an observance of duties imposed by external circumstances; much more important is it, to cultivate an inward sense of duty resting in, and proceeding from the mind. Constraint, through fear, can only weaken this moral sense, or suppress it altogether. All the faculties of our mind grow strong only from being exercised; if, therefore, the young mind be constantly forced to the performance of

duties by the master's will alone; no exercise is given to its own impulse, to a desire of doing what the understanding points out to be right; the mind is not accustomed to be governed by its own free will. This inward sense of duty is chiefly fostered by friendship and esteem. It requires to be encouraged, like all our faculties; but it is obvious that fear and violence have the very contrary effect.

With respect to the formation of the *intellectual character*, the compulsory treatment has this bad effect, that in order to give some impulse to the pupil's application, recourse must be had to the excitement of ambition, through prizes, and other similar distinctions. Some few, who possess more abilities than the rest, may possibly acquire a taste for learning; but by far the greater number become idle, as soon as they are let loose from school discipline,—as soon as external constraint and excitement are removed. Modern improvements in the method of instruction can never be introduced into schools in which the compulsory treatment prevails. It is one of the excellent principles of Pestalozzi, and has lately been applied with much advantage in many schools on the continent, to let the pupil's work in all subjects of instruction be *voluntary*, as far as it is possible; and the results have been most satisfactory. Now such a system is entirely incompatible with a treatment of force and of fear. Strict *discipline* is necessary for the success of the system of *voluntary labour*, but the chief external inducements must be the master's approbation and esteem. These produce pleasant feelings in the pupil, and therefore willingness; fear and force produce opposition, and therefore unwillingness. It is accordingly one of the distinguishing characters of Pestalozzian instruction, to base the whole treatment and management of the pupils on mutual kindness and esteem; the cane is only used in obstinate and extraordinary cases, and perhaps had better never be used at all.

The *moral character* of the pupils, however, ought to be more an object of care at schools than the intellectual. In this country it seems to be, and in many schools is, entirely neglected. This is shown by the absence of the right principle, on which all morality depends, namely, *love to one another*. Mutual love and esteem between masters and pupils, we fear, are never thought of by many who are engaged in instruction; we must, therefore, show that they are necessary for forming the moral character of youth. The Christian commandment, 'love your neighbour as yourself,' that is, 'acknowledge in him the same dignity of which you feel yourself possessed,' must be considered as the first prin-

ciple of morality. It is from mutual esteem that a feeling of honour originates. Indeed, all that is good and praiseworthy in human conduct proceeds from the acknowledgment of that dignity in others which every one feels in himself. This is Christian love, this is charity—to treat our neighbour as the work of the same great Maker of all things, and to respect in him the same rights and privileges as in ourselves. This Christian love in children is cherished, and grows in proportion with the affection and esteem which they are able to command from others. For as we see ourselves rise in the good opinion of others, we are naturally inclined to esteem ourselves more, and to labour more to deserve the good opinion of our friends. But who ever felt esteem for others, who could ever appreciate the dignity of others, who had none within himself? From undeserved esteem, or undeserved expression of esteem from others, arises vanity. At home too great fondness and indulgence frequently produce vanity, conceit, and arrogance; school is the place where esteem is most likely to be bestowed on merit. But when pupils are in the habit of making light of their school-master's and tutor's esteem, they run the risk of placing their honour on false notions, and thus of losing one of the main incitements to moral conduct. Might not the want of character, the immorality of so many young men, particularly at college, be attributed, in a great measure, to their earlier life at school? At least many immoral traits in the character of so many men may have had their origin in the discipline of the cane. There are many other evils incident to boarding-schools, whether public or private, all which seem to us to rise mainly from the false notions which get established among boys at schools. These notions grow up in a school, perhaps, almost imperceptibly, but may be considered generally as an indication that the boys are left too much to themselves. Dr. Arnold, in the following excellent passage of a volume of his sermons* lately published, has pointed out some of these evils very clearly, but no sufficient *practical* remedy is proposed to meet them. The real evil is in the want of sympathy between masters and pupils, the want of friendly frequent intercourse; the great boarding-house system of our public schools is one of the most unfavourable that could be devised for forming the character of boys:—

‘ I am afraid it cannot be doubted that it is peculiarly the effect of

* Sermons preached in the Chapel of Rugby School, with an Address before Confirmation. By T. Arnold, D.D., Head Master of Rugby School, &c. Second Edition. London: Fellowes, 1833.

the public schools of England to lower and weaken the connexion between parent and child, to lessen mutual confidence, and to make a son regard his father with more of respect than of love. Certainly, at least, the relation in other countries of Europe is on a different footing: there is more of cordial intimacy, more of real familiar friendship between parents and children, than generally exist among us. And the cause of this difference belongs greatly, I think, to the feelings and habits acquired at school. In the first place, you are absent from home so large a portion of the year, that other persons and other objects engross, of necessity, a large share of your thoughts and feelings. The absence, certainly, you cannot help; but you may help increasing its natural effect by your own conduct. You become ashamed of speaking of your homes and relations in the natural language of a good heart; you talk of them to one another as affording you such and such enjoyments; and you are ashamed if it appears that other boys have greater liberty, and are more indulged at home than yourselves. And this extends to school also: you do not like to have less money than other boys—to have fewer presents sent you—to find your friends more unwilling to pay your debts, than the friends of other boys are to pay theirs. This not only interferes with your pleasures, but hurts your pride; and I believe that the annoyance to your pride is very often what you mind the most. Thus talking, and thus feeling towards home, the effect of long absence is increased tenfold; concealment and restraint are sometimes the dispositions with which you meet your fathers; you do not like to tell them all that you have done; and you think yourselves hardly used if your requests have not been all complied with. In this undutiful and unchildlike temper, the period which you spend at home is too short to soften you. You return again to school, and the mischief rapidly increases; and it too often happens, that when you go from school to college the evil becomes yet worse; extravagance there is practised on a larger scale, and is often accompanied with other vices, which make confidence towards a parent still more difficult. Then comes actual life—and you go to other parts of the world, or settle at a distance from your father's house: the opportunities of undoing the bad and cold impressions of early life are no more attainable; and all that passes between father and son is a few letters, and a few short visits, till the son is called on to perform his last act of duty, in following his father's body to the grave.

'Far, very far, am I from saying, or thinking, that this is always, or even generally, the case to the full extent: but it is the tendency of schools to produce such a state of things; it is the tendency of that false shame, that hateful and contemptible pride, which seals your lips against the expressions of duty and affection, which makes you affect to be undutiful before you are so in reality. Yet so catching is this shame, that I am afraid even those boys among you who have the happiness of being at once both at school and at home, are tempted to throw away their advantages. The situation of those boys I have always thought most fortunate; with all the

opportunities of forming lasting friendships with those of their own age, which a public school so largely affords, and with the opportunity also of keeping up all their home affections, of never losing that lively interest in all that is said and done under their father's roof, which an absence of several months cannot fail, in some measure, to chill. Your fault then is by so much the greater, if you make yourselves strangers to domestic feelings and affections through your own fault; if you think you have any dearer friendships, or any that can better become either youth or manhood, than those which God himself has marked out for you in your own homes. Add others to them if you will, and it is your wisdom and your duty to do so; but beware how you let any less sacred connexion weaken the solemn and universal bond of domestic love. Remember, that when Christ took our nature upon him, and went through every stage of human life, to show us our peculiar duties in each, one of the only two things recorded of him, before he arrived at manhood, is his dutiful regard to his parents: "He went down to Nazareth, and was subject unto them*."

Parents who are more anxious to see the moral character of their children improved than to see them gain prizes, should endeavour to mend the present state of education, as far as it lies in their power; and they will find that they can do a great deal. First for themselves, as individuals, they ought well to ascertain, before they confide the education of their children to other persons, whether these persons deserve that high degree of confidence which they necessarily appear to place in them by entrusting children to their care; and if they have found what they want, they should show their esteem in every possible way, and likewise induce their children to follow their example, by impressing on them respect for their master, and for those assistants who aid him in his arduous labours. Let them never forget that when they send their children to school, they entrust them in a great degree to the master's assistants, who have it more in their power to do harm or good to the pupils than even the master himself. They come in more frequent contact with them, they sleep, walk with them, watch their unguarded moments, and greatly contribute to their amusements in play-time. We repeat the remark, parents seem generally either to know nothing at all about the influence of school assistants on their children, or to give themselves very little trouble about this part of the school. Children, when away from their parents, naturally wish to have somebody on whom to fix their affections in the mean time; nothing gives more pain to a heart full of feeling than want of a proper object. Hence children, during their first stay at school

* Sermon ix, p. 93, &c. See also many excellent remarks in Sermon xii.

often feel so unhappy; everywhere they see their willing and overflowing affections repulsed; these soon turn sour; and hence the sudden change which parents are often grieved to observe in their children when they return from school for the first time. Even if the master of the school wishes to be like a kind father to his pupils, their number is generally so great, and his attention so divided, that a part of that tender care must fall on the assistants. They ought, therefore, to be considered and treated by parents as friends of their children, when by their character and attainments they have merited the approbation of an honest and enlightened schoolmaster. As they are placed above the children with respect to their moral character and attainments, so they ought to enjoy a corresponding station in society.

By exercising a careful choice in schools, by showing gratitude and respect both to masters and assistants who deserve such consideration, and by impressing these feelings on their children, parents of the middling and higher classes might at least do a great deal towards ameliorating the character of the schools in which their children are educated. But many unfortunately can only choose between letting their children grow up almost without any instruction, or sending them to boarding-schools which, from the low terms paid, and the smallness of the number of pupils, must necessarily be of a very indifferent character. One general remedy for these defects will be a national education. Those who wish to see the condition, not only of their own, but of all children, rendered a more happy one at school, whose desire it is to see the moral state of the nation improved, and human happiness increased, should do everything in their power to urge the government to the establishment of a *general* system of education. It is not for the poor only that education is wanted; those in moderate circumstances are often entirely deprived of *good* education from the want of proper schools in convenient places, and at moderate prices; and even the rich cannot always get it, however willing they may be to pay the most extravagant sums. If good education were provided for all classes in every district, nearly all the inferior establishments would be broken up, which would by no means be an evil; and if the very rich and the very few still preferred bad boarding-schools, the evil would be inconsiderable. But it is probable that boarding-schools would find themselves compelled to adopt a more rational system, if they really expected to maintain a successful competition with the schools established by government on an improved plan. At present thousands of the class generally

denominated the middle are obliged to have their children educated at cheap and wretched 'academies,' where the whole object is to make money. They really have no alternative between this kind of education or none at all; and yet this is a class, the right education of which, in a political system like ours, is at least of equal importance with that of the poor; and, if we consider this class with reference to its immediate influence *on* the poor, we think their right education is of more *immediate* necessity than even that of the lowest classes. If *good* schools were established by authority in every town and country district, parents would be able to board their children at home, and have them instructed in the public school by teachers who have undergone public examinations, in such branches as an enlightened board of education might find most useful. Many persons who now style themselves schoolmasters would certainly have to engage in other pursuits; *they* might lose, but the mass of the people would gain, and the character of the whole nation would be rapidly improved.

There will probably be many opponents to such a measure of national education, people who think the education of the higher and upper classes good enough, and who wish the poorer classes to receive education as charity at their hands. As to the education of the poor, if their charity be real, and not subservient to selfish views, they ought to see with pleasure that done by government completely which they can only do imperfectly. There will be still sufficient opportunities for the rich to oblige the poor and render themselves popular in numerous ways, if their inclinations lie that way.

PHYSICAL STUDIES IN OXFORD.

IN Number VIII. of this Journal we offered some remarks on the condition of the physical and mathematical sciences as at present cultivated in the University of Oxford, and more especially regarded as a branch of academical instruction. We were led to those remarks from the perusal of a publication * which tended strongly to point out the defects in the existing system, and to suggest some remedies for them, in which we were upon the whole heartily disposed to concur.

We have now received from a correspondent in that uni-

* The Present State and Future Prospects of Mathematical and Physical Studies in the University of Oxford considered in a Public Lecture, by the Rev. B. Powell, M.A., F.R.S., Savilian Professor of Geometry. Oxford, 1832.

versity a paper which has recently been circulated there referring to the same subject, and evincing that the friends to improvement in the university system are by no means relaxing their efforts, but endeavouring once more to bring the matter before those who, by the constitution of the university, possess the sole power of originating any legislative measures, and to whom several such appeals have been made before without much success.

The paper in question is as follows :—

‘ *Examination System.*

‘ Though there doubtless prevails throughout the university much difference of opinion as to the points in which the existing system of instruction, and especially of the Public Examinations, may be susceptible of improvement, yet it may be presumed that hardly any doubt exists as to the increasing necessity for *some* alterations.

‘ Among other points, there is one on which nearly all who feel an interest in the credit and efficiency of the university are agreed, viz. the great defect in the system occasioned by the total neglect of physical and mathematical studies *as an essential branch of a liberal education*. Not that encouragement is not held out to the prosecution of these studies, but that they form no *integrant* part of the academical system; and that a large portion of the junior members leave the university in total ignorance of the most common elements of physical truth.

‘ Some who have felt a more especial interest in the subject have, from time to time, urged the adoption of various measures having in view the remedy of this evil; but these have not met with general support. Waiving then the consideration of several topics on which difference of opinion may prevail, there are some measures of improvement of so obvious a nature, and involving such slight innovations, that it is presumed scarcely any one can allege a good reason against their adoption, and in which, in point of fact, a considerable number of the members of Convocation are known to agree.

‘ The object proposed is simply to render *some acquaintance with the first principles of Physical Science a necessary qualification* for the degree of B.A., and in doing so to endeavour to guard against the operation of those causes which might impair the efficiency of this requisition.

‘ If this object be admitted to be a just and reasonable one, there can surely be no doubt that the means of securing it would be to make such an alteration in the Statute, as, instead of the present system, (which *practically* amounts to restricting the candidate to *the letter of the four books of Euclid*,) should allow him a *free choice* between the elements of *Geometry generally*, or of *Algebra, Arithmetic, or any branch of Natural Philosophy*: to grant, in short, a similar latitude of choice in this department, to that allowed

in the Classical: but to insist that *some one* of these branches should be *indispensable*.

'The character of such an Examination would be effectually secured from degradation into mere technicalities by the stimulus to aiming at the Fourth Class, supplied by printing the names of all who pass in this department of the Fifth; and still more so, if this Fifth Class were allowed to be subdivided. And if it should be objected, that this proposition exacts too much from the candidate, it would surely be far better to *diminish* a little of what is required in the other department, than that this should be *wholly omitted*.

'In the opinion of some favourable to this plan, it would be the most satisfactory and effectual mode of forwarding it, if those members of Convocation, who upon examination may see the propriety of it, were to join in signing a Memorial to the heads of houses, requesting to have proposed to Convocation the alterations here suggested.

'To give them the opportunity of more full consideration, the form of such a Memorial is here subjoined. It has already received the signatures of several individuals, who feel a more peculiar interest in these branches of study; and a copy will shortly be handed round to obtain the signatures of other members of Convocation.

'To the Vice-Chancellor, Heads of Houses, and Proctors.

'We, the undersigned Members of Convocation, are of opinion, first, That (in the present times, more especially) some knowledge of Physical and Mathematical Science ought to form an indispensable part of a liberal education. Secondly, That the omission of such studies as an essential part of the university system (shown by the prescribed qualifications at the Public Examinations) is a manifest defect in that system.

'We therefore beg leave respectfully to express a hope that it will be proposed to Convocation, first, To alter that clause in the Examination Statute which refers to this point: that is, instead of the option of four books of Euclid, to render imperative some part of the elements either of Geometry, or of Algebra, Arithmetic, or some branch of Natural Philosophy, as a qualification in all candidates for the degree of B.A. Secondly, To enact, that the names in the Fifth Class should be printed in both departments. And, lastly, if this should be thought to be exacting too much from the candidate, to diminish the amount of qualification in other branches, rather than totally omit this.

'Oxford, Nov. 1, 1833.'

Of the contents of this paper we must first give such a brief explanation as may be necessary to render some parts of it intelligible to readers out of Oxford; and we will then proceed to offer one or two observations upon the subject to which it refers.

In Oxford there is no system or plan of study avowedly pursued. In each college each tutor adopts those books,

and goes through those subjects with his pupils which he deems most advisable. The only thing which really gives any kind of a system to the course of reading is the public examination. Here, however, there is considerable latitude of choice. The examination takes place at the end of about three years' residence, and is the preliminary to the degree of B.A., to which, in due course of time, that of M.A. succeeds without any further examination, exercise, or qualification of any kind. This examination then is the real and effectual admission to all privileges to which the candidate may aspire, and the passport to entering upon the world and offering himself for any profession as a university graduate. For those who aspire to honours, a varied and severe examination is enjoined: of this, in either the classical or the mathematical department, it is not our purpose to speak. The paper before us refers not to these, but to the condition of that numerous class who, in the language of the university, are called pass-men—a name which sufficiently explains itself. Those who obtain honours have their names printed in four classes. Those who merely pass without any honourable distinction compose the fifth class, and their names are not printed. For passing, the existing statute requires the candidate first to show a competent knowledge of the Christian religion, then to translate from any four classic authors of his own choosing, and lastly to answer some questions either in logic, or in the first four books of *Euclid*, at his option.

The practical working of the system is this:—The lower classes of honours are despised; *Euclid* is taken only by a small proportion, as the logic is more easy to get by rote, and the classics are the only essential studies. This, we believe, will suffice to put our readers in possession of all that is necessary for the right understanding of the document before them. We have this and other information, to which we shall presently refer, from the fountain-head; and our readers may entirely rely upon its accuracy.

It is not our intention to enter upon the details of the plan proposed to remedy the evils in question. We shall confine ourselves to the grand point, so emphatically insisted upon in the paper before us, *the absolute necessity for introducing some knowledge of physical science as an essential part of an university education*. It is evident from what we have stated that, at present, it is not made so. It is at the option of the student whether he will take up even the four books of *Euclid*; and, in fact, a large portion of the students in Oxford pass through the university, not merely in idleness but even in respectability, and many obtain the highest distinction as scho-

lars, without acquiring a single idea, however simple and elementary, on any one part of physical or mathematical science.

We shall not waste arguments in labouring to prove that this is a most glaring defect in the university system; in showing that it is utterly at variance with the improvements of the age; and that a course of education which can tolerate such a state of things would not be adapted to the wants even of a past generation, much less to those of the present. The measure proposed, in its main outline, is simply to make *some portion of scientific knowledge indispensable* in every candidate for a degree; and we must say that a more moderate or reasonable requisition we can hardly conceive. We should rather ask, is it not a most singular circumstance, that, in the middle of the nineteenth century, such an idea should be for the first time started in the first university of the first country in Europe?—that a few members of that university should be now cautiously and timidly proposing to the governing powers to do that which we should have expected to have seen established a century ago? Nevertheless, those who know anything of Oxford will not be surprised that such measures have much opposition to encounter in the university. In the first place, there are the old sturdy senior fellows and heads of colleges* who have determined that whatever has been shall be; and who stoutly oppose, not the introduction of mathematics, but every alteration or improvement whatsoever. On them, of course, it is worse than useless to waste words.

There are, again, many who allow that some changes are desirable, but as they cannot admit the propriety of this or that point in the detail of the measures proposed, would sacrifice improvement altogether. Others profess themselves, in general, friendly to the measure, but observe that there is little chance of carrying it, and that it is hopeless at present to attempt it. For every one to say so is the obvious way to render it hopeless. Some recommend delay:—Take time, they say—allow the existing system to work on and it will naturally improve. Some amelioration has already taken place: mathematics are more studied; have patience, and the study will soon become more general. We have unfortunately facts before us, which show the total fallacy of this by comparison with the unquestionable results of the existing system. In Professor Powell's pamphlet, to which we before referred, the numbers are distinctly stated for each year since the examinations were instituted; and it is the undeniable

* We are glad to be informed on good authority, that there are certainly two out of the twenty-four heads of colleges who are favourable to the improvement proposed.

result that *the proportion of mathematical students in Oxford has actually declined* instead of increasing. We are now enabled to add, to the information conveyed in that pamphlet, that, during the examinations which have since occurred, *the resulting ratio has continued nearly the same*, with the exception of the examination of Easter term, 1833, in which there happened to be an unprecedentedly large number of mathematical candidates; and, in this single instance, the triumphant result was a ratio of about one in nine—that is, *one out of nine* students, honoured with the degree of Bachelor of Arts, knew something, more or less, of physical science! and this is a proportion quite unparalleled!

There is, however, another description of argument actually and seriously urged, which we must confess we should little have expected to hear avowed, however we might suspect it to be really entertained. The examination, say these considerate and enlightened persons, is already so severe, that a very large proportion of the under-graduates can only get through it with extreme difficulty, and many fail altogether. It would be quite monstrous to add to it any requisition for physical or mathematical knowledge; the candidate has already as much work as he can at all get through, and it would be oppressing him with a most intolerable burden to require more. Besides, the great mass of our young men are really of such limited capacities, that they are physically incapable of grappling with the study of mathematics or natural philosophy. They really can hardly succeed in going through the process of construing their four classic authors, though they have been engaged upon these studies constantly for perhaps seven or eight years before coming to college, and three years since. It would be an excessive hardship to require of these unfortunate youths the additional labour of studying such difficult and abstruse systems as those of elementary mathematics; it would be an intolerable grievance to require them to show a knowledge of arithmetic, or to understand anything about the solar system or the mechanical powers. Besides this, they have no time: their mornings are entirely occupied with the college lectures, and it would be injurious to their health to hinder them from the necessary recreation of their ride or walk for the purpose of attending experimental lectures, by which they would probably be incapable of profiting.—But some little abatement might be made in the classical attainments required.—That we can never listen to. To destroy the glorious system of classical discipline erected by the wisdom of our forefathers—to impair the solidity of that mighty edifice—and injure the beauty of that

goodly temple in which our ancestors worshipped ! and this for the sake of introducing those low mechanical studies which are now filling the heads of the unwashed mechanics with every kind of vain and dangerous delusion, through every dirty manufacturing district in the kingdom ! No ! such pollution shall not defile Oxford.

These are curious confessions ; but supposing them founded in fact, we say, if these young men cannot acquire an elementary knowledge of science, they may be very good sort of persons, and may become very respectable members of society, but they are not fit to have an *academical degree*. It is preposterous that thus grossly ignorant of the commonest rudiments of science, they should go forth to the world as Bachelors of Arts.

But you would then reject half the candidates ; our numbers would be grievously thinned, and our colleges emptied.

This was exactly the argument when the first examination system was proposed in 1800—and what was the result ?—No sooner was the examination instituted than a vast *increase* of numbers took place ; the colleges all began to fill in an unprecedented degree, and a regular and steady increase of numbers took place ; and, of late years, it has become necessary to apply two, three, or four years beforehand for admission at the colleges in highest repute.

But consider the consequences of frightening young men away from a university where such grievous requisitions are laid upon them. Our numbers must infallibly dwindle away, our tutorial system be ruined, and our pockets unfurnished. *Hinc illæ lachrymæ*. The young aristocracy will no longer consider it fashionable to honour Oxford even with the usual short residence, if we impose upon them studies of a debasing kind, unsuitable to their quality ; and then farewell to our system of obtaining connexion, interest, and preferment ; farewell to the dignity of the university, and all our hopes of livings, stalls, and mitres, by which that dignity is so nobly upheld.

That all this *may be likely to happen* we are disposed to believe. We are only inclined to differ from our worthy tutorial friends as to the *probable cause* and *manner*. We contend it will never arise from the cause assigned. We rely upon the experience of the past for assuring ourselves that no moderate increase in the requisitions of the examination will deter young men from coming to the university ; and we believe that the immediate effect of such requisition would be to send them better prepared from the schools, both public and private, in which they would no longer consume so preposterously disproportionate a share of their time in the mere acquisition of the Greek and Latin languages. Under

such a system, we should before long find an elementary acquaintance with science as general a qualification as a knowledge of the classics is now ; it would come to be regarded as much a matter of reproach to any man pretending to the education of a gentleman to show an ignorance of elementary physical truths, as it is now to betray such an ignorance of classical literature.

Such a consummation as our tutorial friends foresee, then, we are convinced will not arise out of the introduction of a physical examination. But it may arise from another cause. It may arise from the obstinate refusal to admit those studies. There is a spirit abroad to look into the administration of all public establishments ; there is a disposition to regard university endowments as funds held in trust for the benefit of the public ; and there is a growing desire to see that the institutions supported by them are turned to their legitimate purpose. National education, especially that most important branch of it—the education of those who are to fill all the highest stations, civil and ecclesiastical—must be always regulated according to the exigencies of the times ; and those who are to discharge important public functions, in a community rapidly advancing in intellectual strength, must be educated in a way to qualify them for the position they are to maintain among such a people. In the present tone of the public mind it is not a visionary expectation that public opinion and public efforts will be directed towards an object of such vital public importance. Again, will parents continue to send their sons to establishments not affording them the education which the present state of society requires ? Will a system of influence and patronage escape the scrutiny of a reforming age ? Will the higher classes continue to have the means of keeping up such a system ? or will they long remain *the higher* class if they persist in cherishing the spirit of opposition to improvement, and allow those whom they call their inferiors to rise above them in knowledge ? In a word, will not the system of classical ignorance be in all probability overthrown, and the consummation so much dreaded by the tutors be in all likelihood brought about by their obstinate and perverse efforts to resist the rational and moderate amendments which the few friends to academical reform and the physical sciences in Oxford have been, and are so earnestly, and we trust not hopelessly, labouring to promote ?

To conclude, the proposition for amendment is now under the consideration of the university : we shall watch its progress with the most anxious attention, and earnestly hope (though not without some misgivings) that in a future Number we may be able to announce its success.

UNIVERSITY OF LONDON.*

It is not from any opinion of the immediate practicability of the plans and views proposed in this Address that we are led to notice it; for, of all means yet devised for making any great changes in education, proprietary institutions are the most inefficient. But, because this Address advocates some principles totally at variance with those which guide the ordinary course of education, we think it our duty to bring them before the notice of all real friends to improvement, that they may be induced to consider more fully what ought to be the settled and unchangeable principles of rational instruction.

Mr. Morgan proposes the establishment of a Professorship of Education in the London University, as the most likely means of giving an impulse and a right direction to public instruction. Before we consider this proposition, it is necessary to make a few remarks on some slight inaccuracies in Mr. Morgan's statements, which he has fallen into from not being personally acquainted with the internal history of the London University.

Mr. Morgan speaks (p. 12) of the 'enlightened views displayed on the subject of education generally' in the introductory lectures of those professors who still retain their classes: this might lead to an inference, which we do not think is intended by the author, that those who have not retained their classes expressed, in their introductory lectures, sentiments of an opposite character. All we can venture to say is, that those professors who have not retained their classes have left their opinions on record for those who may wish to examine them. Again, the author speaks of 'corporal punishment' being abolished, and 'the more efficient method of oral instruction being partially introduced.' This remark may lead to great misunderstanding among those who know the London University only by what they read. On the recent establishment of a day school in the University, it was very properly made a regulation that corporal punishment should not be inflicted in the school: the rule of course applies only to the school department, and has nothing to do either with the present or past state of the other parts of the institution. The method of oral instruction was *completely* introduced into the general classes of the University from the very first day of its opening; and if it now existed

* Address to the Proprietors of the University of London. By J. M. Morgan, Esq. London, 1833.

only partially, which we believe is not the case, we should regret that a change had been made which is not an improvement.

On the subject of prizes, a mode of excitement adopted at the commencement of the University, and still continued, the author has made some remarks, which we shall quote. We give the whole argument as it is here presented, being of opinion that some of the evil effects of the system are not overrated, though the question is not viewed in all its bearings, nor exactly in the way most likely to overcome the prejudices of those who have been accustomed to consider this species of emulation as inseparable from good instruction. Perhaps we might say that, according to our view, there is exaggeration in the opinions expressed as to the bad effects of the prize system on future life ; but though there may be exaggeration, we do not affirm that there is no truth in this part of the statement.

‘ There may be some customs still continued in deference to prevailing prejudices : among these, probably, is the practice of giving Prizes, which, having a most pernicious tendency, it would be gratifying to hear that the London University was the first to relinquish, and to prove how much more could be achieved without the aid of artificial stimulants.

‘ The Prize is the least effectual mode of accomplishing the object desired : and it is founded in injustice, inasmuch as it heaps honours and emoluments upon those to whom Nature has already been most bountiful, and whose enjoyments are multiplied, and increasing in a greater ratio than others, by the more easy acquisition of knowledge. The favoured individual has also a much higher enjoyment in his ability to assist others ; for as it is most true, that “ it is more blessed to give than to receive,” the blessing is still greater as the gift is more valuable ; and when youth are trained, as they can be, to derive pleasure from aiding their companions, the act of teaching strengthens the memory, and improves both the understanding and the feelings. These are the rich and enduring rewards which accompany the right exercise of talent ; and, as if resolved to defeat the designs of Nature, we deprive ingenuous youth of the generous and happier motive—we rob him of the “ prize of his high calling,” and present him with one sordid and selfish. What, then, is the consequence ? He no longer regards the boys of inferior capacity ; and those who approach near to him in talent, he views with jealousy. He gains the prize, and enters society, where he looks eagerly for other prizes ; he is vexed and harassed by disappointment, or he may reach the object of his ambition ; his former associates are forgotten, perhaps even those who have contributed to his elevation.—And what is the effect upon the boy of inferior organization ? He can never hope to gain the prize ; and the intelligent boy, who would have taken him by the hand,

and to whom he would have looked up with affection and gratitude, and anxiously sought some means of returning his kindness, knows him scarcely by name :—the poor boy is disregarded in society, suffers the consequences of neglect, perhaps want, crime, and misery. This principle obtains in most of our schools, laying a broad foundation for all the antipathies and evils of society.

‘ But the bad effects of the Prize end not with the superior and inferior boys : they may be traced through all the intermediate gradations of talent ;—praise and invidious comparison are only other forms of the same principle,—alike fruitful in envy, pride, scorn, and bitter neglect. In the curiosity of children there is a sufficient and a natural stimulant of the appetite for knowledge, and we live in a world abounding in the means of useful and pleasurable gratification. All that is required of preceptors is to aid the development of the faculties with affection and judgment.

‘ Were the question of the utility of Prizes proposed for consideration and discussion among the boys themselves,—such is their sense of justice, that I have not the least doubt that in a short time they would decree their abolition.’

Those who advocate the prize system, of course maintain that something is gained by this stimulus, and that, without it, boys would not exert themselves sufficiently. Mr. Morgan and others will assert, on the contrary, that the stimulus, so far from producing any general good effect, even with reference to the mere acquisition of knowledge, is positively injurious. But on this as on many other questions of a moral character, no judgment can be given which will be universally received, because there is no test which all parties will allow to be infallible. Many persons approve of the prize system, because they have always been accustomed to it ; if we direct their attention to what its opponents conceive to be its injurious effects, the question may perhaps some time be decided on its merits. At present, the advocates of prizes are by far the majority.

We offer the following considerations on the subject of excitement by prizes, with the view of bringing the matter forward for discussion. The writer of these remarks has thought on the subject, and has formed an opinion in which opinion he may perhaps be mistaken. Those who are the advocates of the prize system, we believe, have not yet thought much on the subject ; for when we are following a certain rule or practice, whatever it may be, which has been transmitted to us from a previous generation, we are not likely to be the first to enter on the consideration of the advantages or disadvantages of the practice which we adhere to, or to investigate the principle on which it is based. The discussion generally commences with those who, being out

of the immediate influence of the particular rule or practice, contemplate its effects from a distance : from their outward position they generally are the first to discover a defect, if there is one ; they may sometimes also overlook a merit, which can only be discovered by a nearer approach. With a full conviction of the difficulty of the subject, and with a conviction equally strong as to the importance of the question, we make the following remarks, solely with the view of inviting the advocates of the prize system to a more complete discussion of the question than we feel competent to undertake.

It appears to us, that all excitements by prizes have the same essential character, and differ only in degree, some being less immoral and less hurtful than others. The prize-fighter and the prize-man stand on the same ground : they are both the offspring of ill-directed love of distinction ; both are the objects of vulgar applause and contemptible jealousy ; and both are excited, not by the desire, in the one case, to possess a body sound, healthy, and capable of enduring all necessary toil, nor, in the other, by a real love of knowledge, (that is, a love of truth), but by a desire to obtain that which only one can have, and all covet to possess.

In addition to the bad effects of the prize system on the character of the combatants, we have observed another consequence, which is most unfavourable to the improvement of education. Parents have often been indifferently educated themselves, and are not well qualified to judge of their children's progress at school. The system of distinctions and prizes is calculated to obscure their judgment, and to make them adopt a false criterion. We are led to these remarks, by having observed how often parents judge of their son's progress at school, by his success in obtaining a prize or a high place, and by nothing else. The real amount and nature of his acquirements are not inquired after ; much less the kind of character in which he is growing up. Has he got a prize ? Is he first or second in his class ?—on the answer to these questions depends their opinion of their child's proficiency. It happens under this system, that those parents, whose sons are successful, often form most extravagant and ridiculous expectations of what they are to do in the world ; and those, whose children fail in obtaining the envied distinctions, are apt to regard them, as we have more than once seen, not with the usual feelings of parental tenderness, but as unfortunate objects, on whom much expense has been thrown away. In the same manner the number of prizes gained at college, by boys from public

schools, is the usual test by which the relative merits of such schools are determined. Those who will take the trouble of examining the prize lists of Oxford and Cambridge, and the registers of those who have attained the highest honours of every description, will certainly find in them the names of numerous individuals who have distinguished themselves in after life by a well-earned reputation. They will find, also, the names of many who have never done anything afterwards which is worth mentioning; they have sunk into inactivity and apathy, for want of a stimulus which no longer exists. The only enduring incentive to vigorous exertion and the investigation of truth is, the love of knowledge and the feeling of pleasure arising from its pursuit: when this is wanting, the stimulus of personal distinction is found to be comparatively weak and ineffectual. We believe that our English universities would produce more able men, if all distinctions, that are attainable only by a *few*, were abolished; the contemplation of rewards that, from their nature, can only be acquired by a very limited number, tends to discourage a great many who are well-disposed to exert themselves to the best of their ability. These solitary distinctions exalt the individuals who obtain them far above their real merit, and, in the opinion of the public, place between them and their nearest unsuccessful rivals, a wide interval, as indefinite as it is unjust. It often happens, too, that the prizes of one year are obtained by individuals who, in other years, would have fallen far short of the mark: thus a standard of merit is established which deceives the public, flatters the vanity of individuals, and, we refer for proof of our next assertion to the lists of university prize-men, gives an undue and premature value to many names, never afterwards rendered illustrious by any act or labour, for which the thanks of their country are due.

It appears as if some confusion often exists, both in the minds of the opponents and the advocates of prizes, between *prizes* and *examinations*. A prize is a distinction for which many contend, but only one gains the prize, or at most two. It is given to the first in the race, often without regard to the real amount of his knowledge; it is refused to the second, though his merit may be of the highest order. A well conducted examination is an improvement in the modern system of English schools and colleges: it tends, when framed on sound principles, to induce habits of forethought, prudence, and accurate knowledge. An examination may be, and often is, so constituted as to produce almost the reverse of these beneficial effects. The object of a good examination is to as-

certain how far pupils have advanced in any branch of knowledge, by the instruction of their teachers and their own industry. To give to industry its due reward, and to prevent the idle and immoral from being confounded with those who have laboured to deserve the approbation of their teachers and their parents, it appears necessary to give to each some certificate of his good conduct, which should be refused to those who have not merited it by using their best endeavours. We have of late been led to think that there is no advantage in anything beyond this, nor any value in a classification of boys according to their relative attainments; still less does the conferring of distinctions, in the way of prizes, appear a necessary result of an examination. All who have given unequivocal proofs of industry and docility ought to receive the same certificate: the additional reward which the cleverest pupils will receive, and which cannot be withheld from them, will be the consciousness of their own powers, the satisfaction of their parents, the pleasure which a teacher cannot refrain from expressing when he sees the rapid progress of his ablest pupils, and the superiority tacitly allowed them by all the members of the same class or school. So just in general is the judgment formed by their fellow-students of those among them who possess intellectual superiority, that their decision often anticipates that of the awarder of prizes, and sometimes redresses the injustice of a wrong judgment.

We are aware that there are some weighty objections urged against what we have said as to a uniform certificate of diligence and good conduct. One objection that is raised is this: it would tend to bring the examinations to a low standard, and thus diminish the activity both of pupils and teachers. We are not quite convinced of the truth of this assertion, which appears to be founded on an estimate of the qualities of a good teacher and the general capabilities of pupils, different from what we should make. But still we allow that this objection ought not to be overlooked in determining the nature of the classification, which is to depend on the results of an examination. If we divide the pupils into three, four, or five classes, as the case may be, and place each pupil in the class to which his attainments entitle him, without making any distinction of rank in each class, we think enough will be done to obviate the objection just urged. Such a classification offers ample motive for exertion, and does not present any serious difficulties. All thus receive the reward which is due to their attainments and diligence, except those who have laboured hard, but

have not been able to reach the required standard. For such pupils a certificate of diligence and docility is absolutely essential to remove perhaps the only serious objection to this kind of classification. But the *prize*, the thing which only one can have, though twenty may deserve it, we consider to be a thing altogether different, and we beg those who read these remarks not to overlook the distinction here laid down.

The prize system, begun in schools and colleges, is continued by learned societies. Men are thus to be stimulated to do that which otherwise they would neglect. Science can never receive any great improvement by inducing men to contend for a prize, as is already apparent from the history of prize-giving societies. When a public body chooses to express, by an honorary token, its sense of the services of an individual, whose moving power is a love of his pursuits, this is merely an acknowledgment of merit, which, when justly conferred, may be a source of legitimate satisfaction to the individual, and of advantage to the community. The value of the testimonial will depend on the opinion entertained of the body or authority that confers it. It may proceed from the caprice of one in power, or be given in accordance with the frivolous distinctions obtaining in society; in which cases it only tends to lower the character of the individual who receives it, and to make his claims to public respect less certain than they were before.

The main object of Mr. Morgan's pamphlet (as developed in p. 27, and following pages) is to show the advantage of establishing a Professorship of Education in the London University. A professor of Education would, in fact, be also a professor of Morals and of the Phenomena of the Human Mind. That such a professorship, if endowed and well filled, might be of great utility, no one will deny: the class would at first be very small, and could only be raised to any considerable numbers by a man who united with the requisite knowledge and mental qualities some power to recommend and adorn his subject, by a ready and appropriate use of language. But if it be true, as the writer of the pamphlet intimates (p. 4), that the London University, though founded without regard to religious opinions, cannot have a professor of Moral Philosophy, 'because no professor could be found to lecture on morals unconnected with religion;'—then we see no chance of a professor of Education ever finding his way into their walls. The true reason of there being no professor of Moral Philosophy we believe is, not that a man could not be found in all England to admit the proposition, that a system of ethics might be framed unconnected with reli-

gion ;—the University of Oxford, which is now essentially a place of religious education in accordance with the principles of the Established Church, prescribes and recommends the study of Aristotle's *Ethics* ; if the University thought that a system of ethics unconnected with religion was necessarily hostile to religion, we presume they would not tolerate the *Ethics* of Aristotle * ; but the true reason has been the unwillingness or inability of the Council to follow up and complete the plan on which the University was announced to the world. The fault is not the fault of individuals, but the defects of the proprietary system ; mutual concessions are unavoidable when a number of people are united in one undertaking. When all parties are quite sure that they are fully agreed, the co-operation of the proprietary system may produce great results at a moderate expense to individuals. But in all large undertakings of this kind, there seldom appears to be complete good faith on all sides : some little objection is always at the bottom, which in time oozes out and becomes very troublesome. In our opinion, neither the London University, nor any other proprietary institution, will be able to effect any great change in education. The reasons have been already given in part, and there are others that will readily suggest themselves to those who are practically acquainted with such institutions.

We do not wish it to be inferred, that we think proprietary institutions are now doing no good, and can do no good. Our opinion is exactly the reverse : they are the index of a certain state of opinion, and show a certain amount of union, which display themselves in the formation and support of institutions, both for religious teaching and youthful instruction. It is thus that new sects in religion arise, obtain support, and gradually become powerful communities : it is thus that certain opinions on education gradually establish themselves in quiet, and at last proclaim themselves to the world by some outward evidence of union or co-operation. Both the London University and the King's College must be considered, in their present condition, and without reference to the mode in which each originated, as acknowledgments of the following principle—that institutions for education should be established in large towns, combining the advantages of a cheap day-school with a residence under the parental roof. The addition of the privilege of the choice of studies and the furnishing instruction in a greater variety of subjects may be considered as two other principles added to the practice of our universities and public schools.

* See Journal, No. III

All this is clear gain. But it is manifestly a great defect in the organization of the London University, that any branch of knowledge, and particularly such a branch as morals, should be excluded from its course of instruction. We think it is a defect in its constitution, that theology also (we do not mean either the particular doctrines of the Church of England, or those of any other denomination of Christians) should not be taught as well as other things. The practical wisdom of those who made exceptions to any branch of study may very fairly be questioned. The true friends to universal toleration would wish to see the principle of the London University carried into full effect; and the members of the Established Church would gladly see the King's College adhere strictly to the principle of being exclusively a Church establishment, without making the least concession. It appears to us that an institution or a school should either profess and follow up strictly the religious discipline of the denomination of Christians for which it is intended; or, admitting the principle that religious education is not the province of school and college instruction, it should provide a course of instruction in morals. It is no answer to say, that religious instruction is the province of the parents, and should be conducted under the parental roof. Parents' views differ very much on such matters, and are often unsettled: many also have neither time nor inclination, nor the good habits necessary to make them proper instructors either in religion or morals; and some cannot even set their children the decent example of good conduct, which ought to be the first as it is the most important practical lesson of all. Under these circumstances, for an institution to teach neither religion nor morals, is an act of inconsistency only to be explained from the defects of the proprietary system, whenever individuals of all shades of opinion are associated in one undertaking. That this difficulty, however, is not insuperable we hope and almost believe.

Mr. Morgan suggests the establishment of a Society for the Promotion of Education, so far connected with the London University, as to have the use of the library for its meetings. A Society for the Promotion of Education might possibly be a useful institution, whether connected with the University or not; but the same difficulty starts up here as on every other subject which relates to the moral improvement of our country. Is the society to have for its object the Promotion of Christian Knowledge or not? The answer to this question may be, that there are already numerous associations who actively devote themselves to this object;

but none which devotes itself specially to the formation of good habits among all classes, more particularly the poor, and to the diffusion of all improved methods of instruction. A society which would limit itself to this object might do much good, and we think might number among its members many benevolent and able men. But in considering the formation of societies in London, we must bear in mind that a very large part of the members are attracted by any motive but that for which the society is founded: the gratification of vanity in some shape is that which influences a great many. In most societies such members, though perhaps a majority, can do no great harm, because, as they are generally unacquainted with those sciences or objects for which the society is instituted, they are compelled to yield the management of affairs to those who are better able to direct them. But unfortunately, education, like morals, metaphysics, and a few other kindred subjects, is a thing which all people fancy themselves qualified to pronounce upon; and we consequently fear, that in a Society for the Promotion of Education there would not be sufficient unity of purpose; there would be too many masters and planners. Many who are real friends to education, and would willingly give money to promote its diffusion and improvement, are themselves too little acquainted with the details of instruction to devise measures of practical utility; and again, those who have been instructors themselves are, we think, often much too strongly attached to their own views and methods, and think that there is only one way of doing one thing. There are, however, many ways of doing one thing, and sometimes all of them good ways. The proper object of a Society for the Promotion of Education is the diffusion of good methods of instruction, including, of course, a judicious choice in the matter to be taught. This can never be done by books or lectures: it can only be done by educating young men for the profession of a teacher. The establishment of a normal school in London for this purpose would be an object worthy of a society; and we can see no good reason why it should fail, if a sufficient number of subscribers could be found. But we have considerable doubts if the contributions of individuals would be sufficient for the purpose; indeed, it is quite impossible to anticipate what would be the number of persons willing to support a Society for Education, entirely unconnected with religious instruction. That which individuals could only accomplish by making considerable sacrifices might be done by a government with the certainty of success; but no friend to rational improvement would wish

to see a government doing more than contributing the money, unless the principle of toleration, the true not the fictitious toleration, were the basis of the system.

It may be asked, what would the young men do after being trained for the profession of a teacher? The answer is, that they would immediately find employment as teachers, unless our anticipations of the demand for good instruction are very much beyond the mark. In many districts, the greatest obstacle to the establishment of a school, is the want of good teachers: a school-room and pupils are often readily found, but a good teacher cannot always be had for money. We feel no hesitation in hazarding the assertion, that a well-organized normal school would soon have more applications for teachers than it could supply. A young man educated at such a school, and backed by proper testimonials, would also run less risk in establishing himself as a teacher in a village or small town, on his own account, than if he were to go to a place where he was entirely unknown. It would often be the case, that the religious communities in different parts of the country would wish to have a teacher among them of their own persuasion, and, in this case, they could send a young man up to the school to receive the necessary training. The Model School of the British and Foreign School Society, in the Borough-road, London, has constantly some teachers there who are qualifying themselves for their profession; and we have no doubt that a residence of even a few months in the Borough School must be of very great advantage to these young men. But what might we not expect, if they were trained in as systematic a manner as in the Prussian schools, and subjected to regular examinations?*

A normal school, or school for the education of teachers, necessarily implies also a school in which boys are taught; for it is by teaching the boys, and seeing them taught, that the future teachers are in a great measure to be formed. The instruction which they would themselves receive in the various branches of knowledge, would be confirmed and extended by the practice of communicating it to others. The income, whatever it might be, derived from the boys' school, would of course go towards the general expenses of the establishment. Besides this, the teachers who are preparing for their future profession would also contribute their share; for it would be a great mistake to offer gratuitous instruction to those who are to be the instructors of others. The tendency of this would be to invite the idle and the worthless by the offer of education as a charitable gift from the rich, and to

* See *Journal of Education*, No. XII.

repel the industrious who are anxious to raise themselves in the world. One of the most important things in securing a good body of teachers is, to draw them, as far as possible, from a class already possessed of industrious and moral habits ; and, as the teacher is destined to operate on the condition of the poorest classes, it is proper that he should be from a class near enough to the poorest to know their condition, and yet so far above it as to have been exempt in his youth from the contamination, in this country, almost inseparable from the lowest states of society.

The objects which Mr. Morgan proposes to accomplish by the establishment of a Professorship of Education are explained more particularly in his pamphlet, to which we refer the reader. However opinions may differ, either as to the practicability or usefulness of what he recommends, there can be but one opinion on the benevolent views of the author. The only way, as it appears to us, in which his views could be carried into effect, as things now are, would be to attach a normal school to the London University School for the training of teachers of the higher class. Such an establishment would of course require a head, who might be styled, if desirable, the Professor of Education. If the London University could train teachers well, and qualify them to be good instructors for the middle classes of society, it would be extending widely the sphere of its usefulness, and, perhaps, it might thus ultimately add some small amount to its income.

PUBLIC INSTRUCTION.

Moral Education (Practical.)

THE education which an enlightened father and a good and tender mother give to their children is, no doubt, the most simple, the most natural, and the most conformable to reason. All the elements, all the principles of the first, and, at the same time, best possible education, are, and ought to be, given in the bosom of the family, by a father and mother capable of undertaking the duty.

The judicious love of the father and mother will always be the best formative principle of infancy, boyhood, and youth. If this pure and primitive affection be wanting to a young man, his moral education will be deficient, and his whole life be embittered by the consequences which will ensue.

It is in the family that man receives life, and it is there that he should be taught how to preserve it healthily and

employ it usefully. This primitive society ought to fit him to play his part in one more enlarged, when he will meet with other individuals circumstanced like himself.

Domestic life and education are introductory to social. From this source, more or less pure, spring the principles and maxims which govern the conduct of men in society.

It is in the family circle that a man receives those early and ineffaceable impressions which colour the sentiments, thoughts, ideas, and conceptions of his whole after-life, and, by an influence, indirect and imperceptible, give a bias to his inclinations, his actions, and his moral conduct.

The influence of the family on the education of the youth is the same as that of the mother on the education of the child: it has like power and means, and ought to produce similar results.

For example:—the impressions of virtue, the sensations proper to elevation of soul and generosity of heart, to nobleness of sentiment and expansion of thought, to purity of view and integrity of intention, to propriety of speech and uprightness of action, can be familiar to that man alone who has, as it were, imbibed them with his nurse's milk, drawn them from the heart of his mother and the understanding of his father, and renewed them in his daily communication with parents, brothers, sisters, friends, till, from time and habit, they have become a constituent part, an inherent element of his nature and moral being.

It is the duty of both parents to stamp these happy impressions on their family, to cultivate those dispositions of their children which will facilitate the attainment of the moral and virtuous habits which they must one day practise in society.

The first principle, the primary law of private education, is, that the father and mother—those natural legislators—instruct the children as to the preservation, improvement, and prosperity of that society which is the family. The knowledge and application of this principle to that condition of life constitute the spirit of private education. This spirit will be enlightened if the father and mother are so themselves. A most important and essential condition, therefore, is, that the parents possess sufficient moral intelligence to bring up their children properly.

There are very few parents who are ignorant that the principal object in education is to exercise the body, to cultivate the mind and heart, to induce the practice of good habits, to call forth the powers of reason, and to give employment to the faculties.

Private education has more to do with action than meditation, with labour than study, with deeds than words; in fact, more with examples than precepts. It is in activity, in the daily practice of the duties of social life, that it finds the means of improvement.

The first education of the child is peculiarly instinctive. Through its senses, and from the objects which surround it, the child receives, like all of us, impressions and ideas by which it is attracted and repulsed; its senses are exercised, its mind developed, independently of our influence. It was necessary that this should be so; for if, during its early years, the child did not learn by its own activity and curiosity more things than during all the rest of its life, there can be little doubt that the world's stock of prejudice and error would continually increase. In the same way that the stomach elaborates our food, the lungs purify our blood, and the heart distributes it independently of our will, so the child observes, compares, judges, and gathers information by a sort of internal and instinctive impulse. Nature, apprehensive that we might err, has done nearly all the work; to us is left the secondary, yet noble, task of following her tracings, of filling in her outlines, of completing what she has commenced.

Our first teacher therefore is nature; upon her lessons ours should be based. The father and mother ought to study the earliest manifestations of infancy; and, in the absence of other instructors, endeavour to judge, from the external signs, the inward condition of the organs of life and thought. One of the most efficacious means, in our opinion, for exciting the interest of a child, and stimulating it to accomplish what it undertakes, is to allow it to believe (provided it in truth be so) that the object it aims at is useful; for all instruction ought to have for principle and end the supply of *individual and social wants*.

If the child then be your companion, you will observe how it performs its task; but in this case it will be necessary to change the work often, to settle with the little labourer the value of his exertions, to allow for them a price based on previous agreement. Observe what is done by a number of *unrestrained* children. They play at commerce, at business, at war; they imitate our occupations, our enterprises, our negotiations, our follies. They themselves indicate and clearly point out the way by which you should conduct them; but you wilfully, ignorantly, or conceitedly turn them back from it: they wish to produce useful things, and to profit by them: you either employ them not at all, or on things of

neither actual nor apparent utility. They seek to know all the objects which surround them: on these you say not a word; but you force them to pore with pale and anxious faces for many a long year over dry and uninteresting books. In short, they wish to live socially, to exchange words and ideas; but, instead of this, their circle of communication and intelligence is narrowed and confined: they exist without action, without spontaneity.

Companionship in toil lightens labour, and this is a truth recognized by all the human race. The advantage of associated labour is so evident and so considerable, so stimulating and so agreeable, that after the first or private parental education, we cannot too strongly recommend the education which is acquired by the child in fellowship with other children.

Parents will have attained the end of private education if they have taught their children to labour by *example*, without having told them to labour; if by doing good, they have taught them to *do good*; if by cherishing affection towards each other, they have taught them to *be loving*; if by practising themselves good habits, they have thus said to them, *learn to conduct yourselves after this or that manner*. Example is the best teacher.

The life of a child in the family ought to be a kind of apprenticeship to the life which it will afterwards lead in the school, and one day in the world. It should be simple, frugal, laborious, masculine, and vigorous, in order that the future man may become strong, robust, courageous, and capable of acting in all the scenes of life with energy of mind and firmness of character.

Children should be accustomed in the family to a regular life, to pure manners, to habits of integrity, and to act on principles drawn from practical experience. The life of the parents should be the model of that of the child: to inspire good habits it is necessary to practise them; in the same way, as to acquire or give strength, it is necessary to take exercise.

If a father wishes to strengthen the bodies of his children, he exercises them every day by a course of gymnastics which they create for themselves in the plays and games which they invent, and carry on about the paternal house. He teaches them to swim; he directs their attention to the cultivation of the ground, and of plants; to the rearing of domestic animals, to rural economy, to agriculture, and to the arts and handicrafts which belong to them. He takes them walks across fields and woods, holding by the way instructive conversation.

An intelligent father mingles in the labours and pursuits

of his children ; he conducts them into the finest scenes of nature, selects for them the most delightful spots, and teaches them to contemplate their beauty ; he leads them to examine the productions of the animal, vegetable, and mineral kingdoms, and to mark the variety of beings and objects which present themselves to their view, together with the disposition and due proportioning of things : at the same time he gives them healthy ideas, and just notions, of each object, by speaking of them while under their observation.

While training their bodies he cultivates their minds, and, according to the measure of their strength, apportions the extent and importance of their tasks, their games and their exercises. As the mind unfolds, the intellectual power will predominate over and direct the physical ; and these two powers, well applied, will become the instruments of the moral power for the production of good.

The father will teach, or rather unceasingly repeat to his children, that real virtue is the practice of what is good and useful ; that evil is what is obnoxious, that truth is fulness of right knowledge, falsehood the blindness of ignorance ; that virtue, goodness, and truth are the perfection of happiness.

It is in the family that maxims of practical use in society ought to be engraved on the minds and hearts of children. Their tender understanding easily receives the impressions of virtue, when they are led by pleasant paths to practise the lessons which they are taught by example.

Children have a judge of their actions in the father or the mother, whose better information ought to rectify any tendency to vice or error in those actions. They ought also to possess a judge in their own hearts, of which they should acquire a knowledge by a daily examination of their conscience. Every morning on rising they ought thus to question it in presence of their parents or instructors.

What ought I to do during this day ? What should be my conduct ? What good is it in my power to accomplish ? And in the evening, What have I done in the course of the day ? What has been my conduct ? What purposes have I effected ? Why did I do this or that ? Am I content with myself ?

To teach the child to bring to this examination sincerity and uprightness of heart, to carry the love of truth even into the scrutiny of its own defects, its evil inclinations and propensities, by inducing it to censure them, and to promise daily amendment with a recurrence to the advice and counsel of the parent in doubtful and embarrassing cases, is to lay the practical foundation of all morality and all moral education.

Leibnitz, whose authority is always entitled to respect,

says, in one of his letters to Placcius, 'I have always thought that the human race might be reformed if the education of youth were reformed.'

Bacon, whose *Novum Organum* has justly conferred on him the title of Founder of Modern Philosophy, has said with his accustomed precision, '*Man can only act according to the measure of his knowledge; he knows nothing that he has not observed.*' Afterwards, more fully developing this valuable truth, he says, 'The human mind is of a subtle and volatile nature; every thing deceives it, and it eludes every search. But they might construct certain improved instruments, fit, so to speak, to give substance to the results of observation and experience, and which might yield to the mind and to the soul services analogous to those which the rule and the compass render to the eye and the hand.'

Already the watch, an instrument so commonly and universally used, that the pains, time, and ingenuity which have been employed in inventing and improving it are scarcely heeded, has given substance to time, and fixed by divisions palpable to the senses of sight, touch, and hearing, the passing moments of which it is composed, and given it a voice which cries to man, '*I march, and thou, what dost thou?*' Like that slave, who, we are told, was enjoined by Philip of Macedon to repeat to him each morning, '*Remember thee, that thou art a man.*'

In the same way that the rapid flight of the hours is registered by a watch, and we can review the manner in which they have been employed, we think it would be possible to invent a *small table*, to be called a *Regulator*, adapted to furnish to each individual, who might choose to use it, an easy and simple means of surveying his conduct, and measuring it by the different occupation of each interval of the twenty-four hours: thus rendering to the mind by a *tabular record of observation and experience*, progressive and comparative, the same services, or very nearly so, that the rule and compass render to the eye and hand.

Many philosophers, from Pythagoras and Seneca to Locke and Franklin, have proposed rules of conduct and guides for the direction of human life, with a view to its improvement; and these, without doubt, might be well adapted to the regularity of a college or conventual life. The habits of order which are enjoined by these celebrated moralists must of necessity have a salutary influence on children, who, freed from its cares, are not exposed to the rude action of the hostile elements of social life.

Now, while we appreciate and respect the sage counsels

of these superior men, who have sought the best means of introducing moral reform, we believe it is possible to add to that which they have commenced, and in a manner to complete their work.

Every man who has some ideas of order and economy, or even obeys the instinct of self-interest and self-preservation, allows not a piece of gold, or even of silver, to escape from him without knowing pretty nearly what becomes of it, and he employs it only to procure something agreeable or useful. When a piece of money has been expended or lost, that expense or loss can be made up by a happy combination of circumstances, or by exertion. But when a fraction of the *current coin of time*, called *a day*, is lost, who can retrieve it? Who can compensate us for having allowed it to pass by without any agreeable or useful result, or, as is too often the case, for having wasted it by plunging, through heedlessness, imprudence, levity, or the impulse of the passions, into an abyss of misfortunes?

How happens it that we take less heed of the expenditure of our time, than we do of the outlay of our money?

It is often said, that *time is a treasure which we should guard with a miser's care*. But the consequences which naturally flow from this thought have never been fully deduced.

It has, therefore, appeared essential to us to construct for the use of children or youths a *Régulator*, which, whatever may be its form, shall be fitted to render of easy application a regular and economic method of employing each day's time, and to furnish the means of knowing, with all possible accuracy, in what manner each hour has been spent.

The old precept, which, the Roman satirist tells us, descended* from heaven, Γινῶθι σεαυτόν, *Know thyself*, has been reproduced in all ages, among all nations, and in all tongues. The question is, how to make the application of it easy and general.

We have drawn out, after an idea suggested by Franklin†, a *regulating-table*, which will in about five minutes allow any individual to record, every morning, upon a single line, the various occupations, and the principal results of each hour of the past day.

The *Régulator* is a series of small tables composed of columns representing all the possible employments of human life, and all the relations of the social state.

The first and second column to the left of the table in-

* E cælo descendit γινῶθι σεαυτόν.

† See his *Life and Posthumous Works*.

dicating the day of the week and the name of the month. The third column, more ample in size, is designed for an account of the daily variations of temperature, variations which exercise a natural and necessary influence over man and upon his conduct. The fifteen columns which follow, from the fourth to the sixteenth, express, by the figures to be written in them, the number of hours given to each of the divisions of life, *physical, moral, intellectual, social, and passive or vegetative*. A column much larger than the preceding (*Remarks or Reflections*) is designed to receive in two or three lines, corresponding to the line of the day, the explanation of those columns which are for that day the most charged with *incident*; and it should contain at the most twenty-five or thirty *words of observation*, in order to recall the names of persons, places, establishments, or the most remarkable objects which have been seen during the day, or the most important things which have been done. The eighteenth or last column (appreciation of conduct) is designed to receive a *secret sign*, (as a note of music, a letter of the alphabet, an algebraic character, or any other figure,) which shall faithfully recall and render visible to the eye, or as it were *intuitive* to the mind, the good, bad, or indifferent impressions which the past day has left in it.

Thus three tables of ten days each, containing thirty or thirty-one lines, will describe a month. Thirty-six tables, making 365 lines, will represent the twelve months of the year; and, followed by a final recapitulatory table of twelve lines, for a summary account of the twelve months, constitute the *Regulator*.

We give here the *form* of a table of the different employments of daily life for the month of *January* alone, which can be easily repeated twelve times for the twelve months of the year.

Note.—We should advise the employment of initial letters for the purposes of the table, as saving time and space.

Considered under the Five Relations of Physical, Moral, Intellectual, Social, and Pastoral or Vegetal.

[illegible]

By means of the Regulator, any one who may use it can retrace each morning in his mind the events of the preceding day, which must have been employed either in a good or bad, satisfactory or unprofitable manner. In whatever way it has been passed, all is consummated. The irresistible stream of time has engulfed the past day. But for the very reason that the latter exists no more but in the memory, that its results are no longer susceptible of change, it is important that the fruits of observation should be stored; the moment is come to select and preserve in the most analytical, abridged, and complete manner, all that has permanent value. A single inspection of the line thus traced is an indirect but eloquent lesson; and it will be difficult, when making the entries in their appropriate columns, and considering and comparing the lines which follow one another in each page, to avoid being induced, by the force of reflection and reason, either to modify the conduct by the experience of the preceding day, or to resolve upon continuing the same course of action, if conscience has allowed a sign of contentment to be affixed to the recording line.

Man has a body, and thence a physical life and physical wants. He has a soul, and moral wants; an intelligent spirit, and wants and relations intellectual; he has a nature eminently social, and with it wants, relations, interests, and social duties, in regard to his kind.

The Regulator unites the two advantages of recalling exactly the infinite diversity and degrees of occupation, of circumstance, of impression, of feeling, of pain, and pleasure, which are the elements of life's fugitive essence; and of giving a great regularity to the actions, of which it classes methodically the most important results, without fatiguing the mind or exacting any other sacrifice than a conscientious record of the thoughts for the space of five minutes each morning.

But if the Regulator may powerfully contribute to inculcate good habits—the object of moral education—the presence of a master under the name of Educator specially charged with this branch of teaching, is not less desirable from the salutary influence which he may exert over the minds of his pupils; for although God in creating man has implanted in his breast the capacity to understand that eternal principle of morality, ‘Do unto others as you would they should do unto you:’ this principle is not morality, but its germ. Man must become enlightened before he can know that which he ought wisely to choose for himself. The ignorant man errs through ignorance, and not through malice, and may commit evil even in doing to others that which he would wish done to himself. The savage of the wilds of America

slays his vanquished enemy ; but when he is in his turn conquered, he submits to the laws of war, and murmurs not at his fate. The experience of ages has not yet taught him that the different tribes are not different races of beings, like tigers and panthers, and that men are formed for unity and love, and not for strife and destruction. It is necessary, therefore, to wake into life the moral feeling. Now this is precisely the office of the *Educator*. We desire to see established in every school a class solely for moral education, which should be entrusted to a master whose information and intelligence might enable him daily to treat progressively, with clearness, method, and simplicity, all the moral questions which have relation to ordinary life. These conversations, carried on in a familiar manner, and stript of that pompous display of severity which certain instructors affect, often only to mask the extent of their own ignorance, should be presided over by the teacher, who might point out the questions in morality which ought to be discussed, by commencing the development of them himself, and afterwards make a summary of each discussion. The importance and efficacy of such discussions in forming the moral dispositions of the pupils who are put in possession of the *Regulator* would soon be perceived. How greatly would they develop, enlighten, and fortify those dispositions ! The whole difficulty in such an undertaking hinges upon the mode to be adopted to ensure a proper choice of masters.

We have heard that in some places in Switzerland, the situations of primary schoolmaster were publicly disposed of to the candidates whose terms were the lowest. The same custom existed in *Ban de la Roche*, before the care of that village was confided to M. Stuber, predecessor of the celebrated Oberlin. At Bâle, half a century ago, they drew the professors by lot. We do not intend to occupy ourselves with these singular modes of election ; but we shall speak of the usual methods adopted in the choice of teachers.

Examinations are in our opinion very objectionable. The qualities to which they have reference are not precisely those which it is most important that the master should possess. The degree of proficiency in science which the candidate may have attained is the principal point to which inquiry is directed ; but the talent for placing science within the reach of youth, and rendering it interesting to them, the power of judgment, the moral direction of the ideas, and the intellectual capacity, are very imperfectly appreciated. Nevertheless, these powers are what should be imperatively required in an instructor ; for, with zeal and natural capacity, knowledge is readily acquired by study.

M. Rendu was Head of the College of Chambéry. The situation of Professor of Physics became vacant, and some unforeseen obstacles prevented the candidate for whom the place was intended from taking possession of it. Although M. Rendu was entirely unacquainted with the science, yet rather than allow the students to remain idle, he set himself to teach it, adopting for his text-book the work of M. Biot. The attempt was successful; he was engaged to continue it; and it was not long before he produced an original and interesting memoir on a point in physics, which attracted the attention and received the encouragement of the great philosopher of Paris whom he had taken for his guide. It has since had the honour of being printed in several scientific collections.* It was only when the teaching was consigned to the Jesuits, that M. Rendu quitted the chair which he had filled with so much credit.

We are far from wishing to deduce from this example, that we ought not to require from candidates a knowledge of the science to the teaching of which they devote themselves; we only desire to show that the condition which is principally insisted on when situations are conferred by examination is perhaps not the most essential.

Examinations have the further inconvenience of alienating from the profession of teachers men who have already acquired a reputation, and who dislike to compromise it by putting themselves in competition with young persons much less learned than themselves, but who have the details of the elementary parts of science fresher in the memory, and to whom the feeling that they have nothing to lose gives an advantageous boldness. When it was determined to elect in this manner the professors in the faculty of medicine in the University of Pavia, the celebrated Scarpa, who disapproved of this mode of election, and saw men the best deserving to be appointed professors thrown out by it, determined, in his vexation, to resign his chair.

But, on the other hand, do not elections with closed doors, where no guarantee is required from the candidates, offer facility to intrigue and favoritism? Even when the electors are scrupulous, in the absence of all means of forming a correct judgment, they may easily be persuaded that the person who is dear to them best deserves the appointment. In both systems, therefore, there seems but a choice of evils. To obviate the difficulty, we propose that a *normal school* should be founded, similar to that established and now flourishing in the canton of Argovia.

In 1822, the grand council of the canton decreed the esta-

* Observations on the Crystallization of Bodies.

blishment of a *normal school for educating schoolmasters*, designed not only to instruct those who desire to embrace that profession, but also to furnish the means of improvement to persons who are already engaged in the business of public instruction. A sum of 6000 Swiss livres (about 8900 francs) was set apart for providing professors, and the means of teaching; and for furnishing aid to those students who were unable to support themselves, or obtain the aid of their *commune*. The students, to the number of thirty, are required to possess the preliminary knowledge which is taught in the elementary schools. The course of instruction lasts two years, and includes foreign languages, arithmetic, elementary geometry, natural history in its relations to rural economy, the mechanical arts, and daily wants; physical geography, national history, singing, organ-playing, and the elements of design. They pay particular attention to the moral instruction of the scholars, whom they also exercise in the art of teaching the various sciences to others. The eminent services which the Normal School at Paris has rendered to public instruction are well known. This school furnishes excellent professors, not only to the institutions of Paris, but to those of the departments. A great number of its students have acquired an honourable reputation as literary men, and as instructors. M. Cousin completed his philosophical studies in this illustrious place, where he was once tutor. Loyson, whose early death is lamented, had also studied there, and became afterwards one of the professors*.

The venerable M. Guéroutt, the translator of Pliny and Cicero, was for a long time director of the Parisian normal school, and was beloved as a father by numberless pupils. No establishment promises more important services to public instructors. Even in the kingdom of Benin, M. l'Espinat, a schoolmaster in Sénégal, has been directed by the monarch of that African kingdom to found in his capital a Normal School of Mutual Instruction; and at Buenos Ayres a like establishment has been also founded, to teach all those who are called to the office of public instructors. When will England follow the example?

* Mrs. Willard, an American lady, the author of many esteemed works on education, after having founded in her own country, at some distance from New York, a normal school for the education of females, which has for many years furnished a number of skilful and enlightened instructresses, conceived the generous thought of proceeding to Athens to establish there a similar institution, in which females should be fitted to become teachers, and afterwards diffuse in the different parts of Greece the benefits of that education which they had received. Such efforts cannot be too highly admired and encouraged. Mrs. Willard has no wish that her sex should remain behind, and not participate in the progress of civilization.

PUBLIC INSTRUCTION IN GREAT BRITAIN.

THE following are the Treasury regulations for the appropriation of the sum of 20,000*l.* voted during the last session of Parliament in aid of private subscriptions for the erection of schools for the education of the children of the poorer classes in Great Britain.

1st. That no portion of this sum be applied to any purpose whatever except for the erection of new school houses, and that, in the definition of a school house, the residence for masters or attendants be not included.

2nd. That no application be entertained unless a sum be raised by private contribution, equal at the least to one-half of the total estimated expenditure.

3rd. That the amount of private subscription be received, expended, and accounted for, before any issue of public money for such school be directed.

4th. That no application be complied with unless upon the consideration of such a report, either from the National School Society or the British and Foreign School Society, as shall satisfy this Board that the case is one deserving of attention, and there is a reasonable expectation that the school may be permanently supported.

5th. That the applicants whose cases are favourably entertained be required to bind themselves to submit to any audit of their accounts which this Board may direct, as well as to such periodical reports respecting the state of their schools and the number of scholars educated as may be called for.

6th. That, in considering all applications made to the Board, a preference be given to such applications as come from large cities and towns, in which the necessity of assisting in the erection of schools is most pressing, and that due inquiries should also be made before any such application be acceded to, whether there may not be charitable funds, or public and private endowments, that might render any further grants inexpedient or unnecessary.

It appears that the only object at present contemplated by the education measure of the last session is to distribute a sum of public money in aid of private subscriptions for the building of schools for the poor. This grant is merely a part of another measure which was considered by its advocates as of vital importance. One principle, however, is distinctly recognized by this vote of 20,000*l.*, which may probably in time lead to useful results. It is now admitted that it is just to appropriate some portion of

the public income to the purposes of education in England. But as this grant is unaccompanied by any measure calculated or designed to make public instruction a branch of our polity, we do not look in it for any other positive principle than that of the expediency of drawing on the public income for the purposes of public education. It was no doubt a feeling of the impossibility of controlling the proper outlay of this money, there being no department of government specially charged with these duties, that led to the determination of placing it at the disposal of the two great education societies (see No. 4.) And indeed, in the present state of our national education, it would be difficult to say what else could have been done. Education is yet no part of the concern of government; a sum of money is granted for the purpose of building schools, and nobody can know so well where schools are wanted as the National School Society, which has spread its branches all over England, and the British Society, which, though older in years, and not inferior in zeal, is comparatively limited in the extent of its operations. The effect of this measure then will be, to add to the number of schools under the direction of these two societies; and though many may be of opinion, that the principles of neither of these societies are exactly those on which a system of universal instruction should be based, yet they may consider it some advantage that schools at least will increase, and that buildings will be provided which may perhaps some time be opened to pupils on a more comprehensive plan. But we do not clearly comprehend how the two societies will agree to divide this grant between them. The National Society will not and cannot approve of any application to the Treasury, which does not proceed from parties disposed to adopt altogether their plans, and with them the doctrine and discipline of the Established Church. Nor can the other society act differently; they cannot approve of any application, except from subscribers, who will open their school on the terms of the British Society, which, however, as is well known, are of a more comprehensive nature than those of the other society.

The practical working of the thing will probably be this. Wherever a sufficient number of persons can unite to raise the necessary sum, they will apply to one or other of the societies for their approval, and will, of course, form, to all purposes, an integral part of such society. As the National Society is the more wealthy and influential, it is probable that it will be enabled to secure much the larger portion of the grant: the superior zeal of the other society (for nobody can doubt that it really is more zealous in the diffusion of education) will hardly be able, we think, to make up for its inferiority in wealth and other means of influence.

The friends of a still more comprehensive system of education might wish to have seen some of this money otherwise employed, as, for instance, in the establishment of normal schools for the proper training of teachers. The parliamentary grant may increase the number of schools, but it will not tend, in the slightest degree, to improve the teachers; and, of course, can exercise no really beneficial influence on national instruction. But it is much easier to find fault with the mode of applying this money than, under *existing* circumstances, to have devised a better. When the government is seconded by a House of Commons able and willing to handle the subject of National Education, it will not, we trust, be wanting in zeal towards the accomplishment of this great object, nor deficient in the practical wisdom which will enable it to diffuse sound and really useful knowledge, without offending, in the slightest degree, the religious feelings of any sect, or party.

ON THE STUDY OF GEOGRAPHY.

A COMMERCIAL country, with numerous and extensive foreign possessions,—a country whose soldiers and ships are found on almost every coast, and whose travellers visit every country, would seem peculiarly adapted to be the centre of geographical knowledge. That Great Britain has made, and is daily making, very large additions to our knowledge of the earth's surface, is a fact which will be generally admitted; and that hitherto all these accumulated facts have been turned to very little account in systematizing our knowledge is another fact which appears to us equally indisputable. The nation that has now for several centuries made discovery, colonization, and foreign conquest, whenever opportunity offered, part of its political system, had not, three years ago, even a geographical society, and at present there is not, we believe, a single public teacher of geography in the universities and colleges of Great Britain, with the exception of the professor lately appointed in the London University*. The London Geographical Society now forms a point of union for those who are interested in the knowledge of the earth's surface, and by its Journal it invites and offers facilities to the publication of many valuable contributions, which otherwise would never appear. The formation of a library and a collection of maps, which also are part of the Society's plan, together with the communications existing between this and foreign societies, will tend

* Geography has been publicly taught at the London Mechanics' Institute for some time.

to concentrate a great variety of information which hitherto has been scattered and comparatively useless. The limited funds of the Society, and the great expense and risk of expeditions, place all direct discovery beyond the sphere of the Society's operations. And, indeed, as a general rule, such discovery is best left to individual enterprise, or it belongs to the business of government. Yet a geographical society ought to contribute indirectly towards discovery by pointing out to travellers what has been already done, by furnishing them with a set of proper and well arranged questions and directions, and by giving such countenance as each individual or undertaking may merit. The holding out a promise of a prize for a certain thing to be done, or for the writing of a certain essay, for which individuals must be competitors, as the phrase goes, appears to us not likely to do any good; and we are glad to see that hitherto the Society has not had the opportunity of awarding any premiums of this kind. They have been given, as we hope they ever will be, to individuals who had done some service, without troubling themselves about the Society's offers. The Society, when it has a premium to dispose of, should look around and confer it on some individual whose services are such as will render the conferring and the accepting of the premium equally creditable to both parties. The Geographical Society's views cannot, we think, go beyond what we have mentioned; nor do we see any way in which such a Society is likely to improve geography as a science. Some persons, however, differ from us in opinion on this last point, and think that the Geographical Society may in many ways tend to raise geography to the rank of a science. This opinion appears to us to be founded on a misconception of the nature of a society; and in conformity with this, as we conceive, erroneous notion, societies are often blamed for not doing that for which they are by their constitution altogether unsuited.

It is only by making geography an efficient part of early instruction that we can expect to see a set of men formed, who, being thoroughly acquainted with the proper objects and limits of their inquiries, will set about classifying the innumerable facts with which geography has to deal, and deducing from them legitimate inferences. Of course it will be said that geography is already a part of instruction in every school; this is true, and yet it is still far from having assumed any shape that entitles it to the name of a science. The term science has been generally applied, and sometimes exclusively, to those branches of investigation which have quantity for their subject, and which proceed on strict demon-

stration. Thus it is applied to the pure mathematics, and, by an extension of the definition just given, to those branches of knowledge whose principles are founded on observation and experiment, and whose results are expressed by number. It is not our intention to dispute the propriety of applying the term science to other branches of inquiry, into which the notion of quantity does not enter. There is logical demonstration, which is as convincing as any demonstration in which pure number is concerned. But geography is a subject which, from its nature, has been hitherto particularly vague and indefinite. It is not a science of demonstration; nor, like zoology and botany, is it limited with precision by the nature of the subject of inquiry: it treats of all things, or is said to treat of all things, and this is the reason why it treats with precision of nothing at all.

Geography, as the school-books tell us, is the description of the earth, and then they refer us to its Greek etymology as confirming the definition. On looking into these books, we find that they are in general any thing but a description of the earth; and yet a description of the earth's surface is the proper and legitimate subject of geography. We altogether object to the views of those who advise us to keep the definition of geography somewhat vague, in order to comprehend within it as much useful matter as we can. In a good book of travels, we are glad to find every kind of information, and from such a work the botanist, the zoologist, and others, may glean those facts which bear more particularly on their several pursuits. But when we are endeavouring to improve a science, or to convert a vague subject into one, the first thing that we have to do is to fix its limits.

Geography will never deserve the name of a science, or of knowledge, till its facts are reduced as much as possible to numerical representation; and it is no objection to this that many of its numerical representations must be merely approximative. It is better to know that the value of a fact lies between 95 and 100 than to have no definite idea of it at all.

Geography takes for granted the spherical figure of the earth, but the *astronomical determination of positions* upon its surface is one of its special objects. By the determination of a great number of coast positions, we arrive at a notion of the exterior configuration of the land, as bounded by water. The investigation of the tides, currents, &c., of seas and oceans, is a subject extensive enough of itself, and properly belongs to the hydrographer. To this separation of hydrography and geography some objection has been made,

but not yet supported, as far as we have seen, by any good reasons. The study of rivers is generally admitted to be an important part of geography : why then, it is asked, not include hydrography also in the science? It is a sufficient answer to a *mere* objection put in the way of question, to reply by asking another question : the proper answer to this objection then will be—why should we include it? The division of the globe's surface into land and water seems a very natural one, and the knowledge of this surface will, in our opinion, be best forwarded by following the obvious division which nature presents to us. We assign the rivers to the geographer, because the hydrographer cannot trouble himself about them any further than concerns their outlets and tide water. It is in such places as these, and at the heads of bays and inlets, that the hydrographer and geographer will sometimes meet and have a little friendly communication ; nor will either of them, if they are wise, seek to enlarge his domain by encroaching on that of his neighbour.

The next object of the geographer, and, in fact, his great business, is to determine the form of the surface of the land. If we knew the latitude and longitude of each place, and its perpendicular elevation above any given level, we should know all the irregularities of the earth's surface, which, however trifling they may be when compared with the whole mass, are of the highest interest to man, as without them the earth would not be suited for his habitation. The ascertaining of the actual and relative heights of places on the earth, which may be termed *hypsimetry* (height-measurement), is a branch of geography that requires both to be extended and rendered more exact. But the number of points that we can ever expect to ascertain will always form a small part of the surface of a country, and we must therefore have recourse, by way of supplement, to *geographical description*. This branch is necessarily less exact than the former, inasmuch as it must avail itself nearly altogether of *words*, which never convey with perfect accuracy either the facts of nature or the impressions of a writer. It necessarily involves the use of a great many terms, such as mountain, valley, plain, which, from their nature, can never be defined with such accuracy as to render the use of them altogether free from objection. Still we must attempt, partly by numerical values, whenever this is practicable, and partly by description and by representation on paper, to give as accurate an idea as we can of the mountains, valleys, plains, and other irregularities which mark the surface of a country. Here the pursuits of the

geographer and the geologist have certain points of contact. The geologist, though his inquiries are more particularly directed to the position of rocks and the nature of their contents, cannot overlook the general configuration of the surface, especially if he is endeavouring to trace the effects which are due to the action of running water. Nor will the geographer, though his special object is to ascertain the *form* of the surface, neglect to observe such changes as are evidently in progress and are altering the character of that which it is his object to estimate. The general description of mountains, including the direction of the main masses, the junctions of different groups, the elevations of the chief points, the determination of the drainage-boundaries, &c., is now classed under the title of Orography. This term excludes, or it ought to exclude, all that refers to the particular mineral composition of mountains: it treats specially of their *form*. But in doing this, in describing scarped sides, flat tops, needle peaks, or broad round backs, we conceive it is the business of the geographer to state, in *general* terms, the nature of materials which have such definite and characteristic forms.

The next important branch of geography is the description of the sources, course, and volume of rivers; the description of fresh water lakes is included in this head. This branch leads to a more minute examination of those boundaries which determine the course of the waters that rise from the earth in springs, and of those which, descending in rain, find a more immediate channel by which to pass off. The drainage of a country is, as a general rule, marked out into a number of great divisions, often called, whether with propriety or not, *basins*; each basin has its main drain, with a number of smaller drains running into it. To determine the limits of each great basin, or the boundary lines of the surface drained by the great rivers of a country, is a necessary step towards an accurate knowledge of it.

The study of rivers leads to a more careful consideration of the slopes along which their waters descend towards the general recipient, which is either the ocean, an inland sea, or a lake. These slopes are generally bounded by high land on each side, constituting, with the lowest level between them, what are called valleys. The form of these valleys, through which we trace rivers, is almost infinitely diversified, and the study of them may be said to be the most interesting and useful part of geography; they are the chief seats of man's abode, and of his cultivation, and their waters give life and activity to his social intercourse. Various

names have been already given to valleys, according to their form, and in countries where the features of nature are on a large scale, some of these names are appropriate and convey an accurate idea. When a river runs in a long valley, bounded by parallel ranges of high land, of which we have numerous striking instances, its course lies in a *longitudinal* valley. But the course of a river is often changed, and it runs from a valley of the kind just described either into another valley or a completely different kind of country; this passage is generally effected by its waters, taking a direction which makes a considerable angle with the line of the mountains and passes through them by a circuitous winding course, forming a succession of *transverse* valleys, or by one short and narrow passage, to which the name valley cannot be given; the name of gorge has been sometimes used to express a passage of this kind *. But a more accurate examination of valleys will show the propriety of some additional terms; for as valleys have evidently been produced in more ways than one, so their forms are too various to be included in two or three terms. Some rivers do not run in valleys according to any definition of the term valley as it now exists. Many rivers which flow through a flat region have probably grooved out a channel in the earth, to allow a free passage for their waters. The depth and breadth of these grooves are evidently dependent on the volume of water and the nature of the ground, and, we believe, are deepest in all countries where the occasional floods are the greatest. A river may thus hollow out a channel several hundred feet deep, as the Ohio river, in some parts, has done, till it has made a passage deep enough to hold any body of water that may come down. These excavations look like valleys, and are called so, but they seem to us to require a different name from other valleys. The hills which bound some parts of the Ohio and other rivers of the Mississippi valley have been sometimes appropriately called River-hills: seen from the water they present slopes, and sometimes tolerably steep sides; but their tops are the level of the plain, and have been cut into hill shape by the lateral streams which fall into the main channel †. This theory of the formation of the bed of the Ohio may be true or not: we give it here, as it is given by the authorities referred to; and we do this merely with the view of drawing attention to the actual form of the river's

* See Strabo's description of the Gorge of the Pyramus; and the Passage of the Potomac through the Blue Ridge, in Jefferson's description.

† See the quotation in James Stuart's *America*, ii. 402, &c., and Major Long's *Expedition to the Rocky Mountains*, i. p. 38, &c. Darby's View of the U. S.

bed. As to the hypothesis itself, we may remark, that it is not to be overthrown by a few loose comparisons with other rivers which are of a different character. Those who will take the pains to begin to study the surface of the United States, will find they have yet much to learn; for considered as a whole, the country presents in its physical character and its climate many features which, if not peculiar to it, are certainly not seen in most parts of the world. Those who wish to look further into this subject, may consult Darby's truly valuable work (p. 298, &c.) on the United States, without the study of which, or an actual knowledge of the country, any remarks upon the geography of the United States can have but little value.

It would be desirable to have terms which should accurately express the several great divisions of geography, though we fear none can be proposed which would be universally received. There cannot, however, be much difference of opinion as to the propriety of admitting the following divisions of the subject, which naturally arise out of the considerations already stated.

I. *Topothesy*; the determination of the latitude and longitude of points on the earth's surface*.

II. *Actography*; the *special description* of the form and nature of coasts. The outline of them is determined by No. I.

III. *Hypsometry*; the determination of the elevation of the earth's surface in general. It treats both of the elevation of level surfaces, and the depression and elevation of irregular surfaces.

IV. *Orography*, the description of mountains, is a branch of No. III.

V. *Potamography*; the description of rivers and fresh water lakes.

It has been suggested that other divisions should be made, to render the determination of the form of the earth's surface complete. What data a man can ask for beyond I. and III., we are unable to conjecture.

To these five heads we think it advisable to add—

VI. *Climatography*; the description of climate. It depends mainly on I. and III., modified by numerous local circumstances. 'Climatology'† is geographical meteorology, or the study of the properties of the atmosphere in the various

* Τοποθεσία is used by Cicero ad Attic. I. 13, as synonymous with γεογραφία. This arose from his notions of position being very indefinite.

† We prefer the compound climatography for reasons sufficiently obvious. For the same reason we distinguish between anthropology and anthropography.

parts of the globe : it is consequently a part of physical geography.' (Schow, Beiträge zur vergleichenden Klimatologie, 1827.) The business of *observing* temperature, winds, rain, magnetic phænomena, &c., is no doubt a distinct pursuit, and this branch of knowledge is only to be improved by long continued observation made in many places. But it appears to us to be the business of the geographer to collect and compare the results of such observation made at various points on the earth's surface, and to endeavour to deduce from them general laws. If the geographer, who has continually to do with astronomical position and elevation, does not attend to this branch, we do not see whose business it is. A geographer may be an observer, or not, of the astronomical phænomena which determine position ; he may measure the heights of mountains, or he may learn these isolated facts from others : but it is his special business to collect all facts bearing on his science, to subject them to the tests of comparison with other known facts, and to determine their relative value before classifying them or drawing general conclusions from them. We think the critical part of geography is hardly enough insisted on. Till facts are in some way so marked as to show their relative value, we do not see how geography can become more exact. As the leaving of large blanks in maps indicates our ignorance, and is a better plan than putting in rivers and mountains of which we know nothing ; so in the geographical description of countries, it should be stated, of what parts we know little, of what parts we know nothing ; and the points about which knowledge is wanting should be particularly enumerated.

Beyond the six heads above-enumerated, the geographer, in our opinion, should not go ; and we think they will furnish him with ample employment. It is not the business of the geographer to look under the surface of the earth : he leaves that to the geologist. Nor is it his business to treat of the distribution of animal and vegetable life over the globe : this, we think, belongs to the botanist and zoologist, and though it is a branch in which writers on botany and zoology are not always very exact, it is desirable that they should labour to improve a subject which belongs to no other branch of knowledge so closely as theirs. On this point, however, there is much difference of opinion. Some think that the distribution of plants and animals is an important part of geography ; and, indeed, if any geographer will undertake to treat this department satisfactorily without neglecting the rest, he will do good service. But we apprehend that it will be found very difficult for any one man, in the present state of our know-

ledge, to treat all of them as completely as could be wished. It is from a conviction of the necessity of limiting the objects of geographical study, that we venture to suggest the omission of this branch.

There is one animal whose geographical distribution is a subject of great interest, the animal Man ; and it has often been remarked, that countries are generally interesting in proportion as they are connected with his history ; but particularly with the history of *civilized* man. The history of the man, whom the races calling themselves civilized, stamp with the name of barbarian and savage, is not generally considered to possess much interest. This is true to a certain extent ; we all feel that those parts of the world which have been the scene of great historical events recommend themselves much more strongly to the imagination than newly discovered countries inhabited by men usually termed savages. But with the increase of our knowledge, the means that open on us for mental gratification increase also. The inquirer into nature finds something new in every portion of the world, however wild and desolate ; and even the barbarous inhabitants of our globe furnish us with abundant materials of curious inquiry. We contemplate man as the highest in the series of animals, zoologically considered, and when viewed with reference to his situation on the earth, his physical characteristics, his habits, and his language, as furnishing an unbounded field for inquiry and speculation. This branch of inquiry has not yet assumed among us, in ordinary acceptation, the distinction of a separate subject, which is one reason why the numerous facts already known are very imperfectly arranged, and why curiosity is less actively directed towards the accumulation of new ones. This branch of knowledge has hitherto been generally left to geographical description ; but it is evident that it can only acquire any systematic shape and value by being made a distinct subject of inquiry.

The term Anthropology, which is familiarly used in Germany, has for its proper subject man considered as an intellectual and moral being. It would be taking only a part of the subject of anthropology, and giving an undue extension to this part, if we were to make it include what we propose to denominate Anthropography*. Anthropography should treat of the varieties of the human race, as at present existing, and as determined by those physiological characters in which the best judges agree : it should mark out the countries in which

* See Immanuel Kant's Anthropologie in Pragmatischer Hinsicht, p. 305, &c.

they now dwell, the migrations of undoubted authenticity which have taken place among them, and the consequent mixtures of races : it should also attempt a classification of languages, marking such common points as are observable in two or more languages, when the proof of original identity is imperfect : it should not confound under one race or class, different races which, owing to various causes, have now a common language : it should describe those domestic habits, such as marriage, &c., and those religious ceremonies, which are most indicative of national character. It is almost superfluous to remark, that an infinite variety of facts, not easily reducible to any general head, would be collected in a system of Anthropography—all tending to make us better acquainted with the various capabilities, and the strangely diversified character of the animal man.

The study of the division of the world into political communities, the description of political boundaries, of cities, towns, roads, canals, commerce, &c., which forms the main subject of our ordinary books of geography, should in our opinion be taught under the head of Statistics. It seems to us that, to transfer all the mass of knowledge of this description, which is capable of a tabular form, to the province of Statistics, should not be looked upon as an innovation merely to help system-making : every subject gains in precision and utility, when we find it occupying the place and embracing the subjects which are clearly its due. The term Political Geography has been generally used to separate the kind of description and the collection of facts just alluded to, from the real subject of geography, termed Physical or Natural, in opposition to Political. We are not advocating the exclusion of Political Geography from *books* which profess to describe a country. When we read of a country, we wish to know of its towns, public buildings, institutions, and roads, as much as we do of its mountains and rivers, and often much more. Still we think that treatises on geography would be improved by making the physical character of the country a distinct and prominent part of the subject, and by reducing Political Geography as much as possible to a tabular form. A large part of the physical facts also may be classed in tables, as they become known, for instance, extent of sea-coast, heights of mountains, lengths of rivers, &c. ; and we should prefer, instead of giving numbers as certain when they are only approximations, to have a double column, each containing a value between which we might be sure that the true value would be found. This would perhaps destroy a great deal of what is termed knowledge, by sub-

stituting for it doubt and uncertainty ; but in the end knowledge would gain ; it would be less in amount, but of better quality.

The question, we think, may fairly be raised, whether, in *teaching* geography, we ought to comprehend all the subjects already mentioned, or whether we ought to strike out some of them from the list. This question cannot be answered without considering the age and acquirements of the persons who are to receive instruction. If they possess the proper elementary notions, and the necessary preliminary knowledge, there seems no reason why the teacher should not follow his own views of what will be most serviceable to the class in the actual state of their knowledge ; he may touch lightly on some parts, dwell more on others, and endeavour to direct the studies of his hearers by suitable remarks and references, rather than by minutely working out any one branch. We can imagine that there may be many very good courses which shall differ materially as to arrangement, and the proportion allowed to each division. But we do not think that in any course, *geography* properly so called, that is, physical geography, should be mixed up with political geography or *statistics*. By keeping the two subjects quite distinct, by exercising a careful criticism on all facts presented as facts, by arranging them respectively in their proper classes, we shall *begin* to reduce to the form of knowledge two of the most interesting branches of human inquiry. One will teach us what the surface of the globe is, and what nature has done for each portion to fit it for the use of man : the other will show what man is doing for himself ; and by the brief symbols of number, well ascertained, well digested, and then rightly interpreted, we shall learn how man lives, we shall know his pains and his pleasures, his knowledge and his ignorance, his virtues and his vices, his progress or his retrograde movements, his coming into the world, his going out of it, and the period of duration assigned to him, when his life is considered as a fraction of one large integer. In this country, unfortunately, it will be long before statistics can assume the form from which all these useful inferences can be drawn.

The teaching of the *elementary* part of geography is the most important. By a few years of judicious training, boys will be fitted to receive and to profit by the courses of a public lecturer, while at present we fear most youths are so devoid of all exact elementary notions as to be unable, as a general rule, to profit much by a complete written course of lectures. It is therefore most necessary

that the improvement should begin with schools. The remarks that we are going to make have reference only to instruction in geography for youths, and they suppose that all the necessary previous knowledge has been obtained. The method used at Bruce Castle (*Journal*, No. XI. p. 115, &c.), of giving the elementary notions of geographical position by making the youth familiar with the relative position of places near him, and the mode of teaching him the use of a map, appear as judicious as any that could be chosen. When these preliminary notions are obtained, it seems doubtful what is the next best step: whether to demonstrate the spherical figure of the earth, in such ways as are suitable to youthful capacity, and then to apply Agren's method for the purpose of giving a general notion of the exterior configuration of the land; or to take the country in which the youth lives, and for the present dropping all notions of astronomical position, confine him to the determination of all points and places by the measurement of straight lines from a fixed point. If the latter mode is preferred, to which we incline, London, of course, would be used for obvious reasons. By measuring the distances of all the great salient points on the coast from London, and laying them down according to their true bearings, the student would get a pretty accurate notion of the form of the island, and would become familiarized with the mode of referring the position of one place to that of another by its bearings. It would be desirable that he should obtain by actual measurement on a tolerably accurate map the length of sea-coast; first by making the island into a polygon by lines drawn from one salient coast point to another, and then by measuring it along its sinuosities. The greatest and least dimensions of the island should also be measured both on meridians, on parallels, and also between other points on the coast not under the same meridian or parallel. Methods of approximating in a rough way to the area in square miles should also be pointed out. It might then be observed how many miles of coast there are for each square mile of area, and the fraction expressing this ratio would be useful as a standard of comparison for similar fractions deduced from the ratio of the coast line and area of islands. The value of the fraction would at once show the general nature of the coast line of any island or insular mass of land, whether it was regular or irregular*.

In describing the coast as well as the mountains and rivers of the country, a number of terms come immediately into use, such as gulf, bay, sound, channel, promontory, æstuary, river,

* See Berghaus, *Erste Elemente der Erdbeschreibung*, p. 124, &c. Berlin, 1830.

velocity of stream, plain, plateau, marsh, &c., mountain, mountain-range, &c.

And here, as it appears to us, is an opening of considerable difficulty. Many of these terms are vague in their meaning, and have a different value when applied to different countries. The name of gulf is not applied to any parts of our English coast, though there are indentations to which it would be applicable. We believe a notion of considerable magnitude is generally attached to the term gulf, though there are exceptions to this; but we are not aware that the term includes any notion of form. As specimens of gulfs, there are the Gulf of Venice, Gulf of Lepanto, Gulf of Lyons, Gulf of Mexico, Gulf of St. Lawrence, Gulf of Guinea, &c. It seems difficult to say what a gulf is, though it is certainly desirable to fix the meaning of such a term. Of bays we have various specimens, from Pegwell Bay, a shallow sandy flat on the coast of Kent, to Bantry Bay in Ireland. Of foreign bays, we find the Bay of Biscay, Chesapeake Bay, Algoa Bay, the Bay of Bengal, &c., from which it appears difficult to say what are those characters which enable us to distinguish a bay from a gulf. It may be said that this is all trifling, and that such objections are mere quibbles, and that we all know what is meant by the words when applied to a particular gulf or bay. But any such answer as this appears to us entirely insufficient. We do not expect that people will forthwith call the Gulf of Mexico and Pegwell Bay by their new and more appropriate terms as soon as they are announced to the world; but if there be any marked characters of form, magnitude, position, &c., which will enable us to classify the gulfs, bays, &c., under certain heads, so that when we hear of a new gulf or bay, we have at least *one* correct idea suggested by the word, something would be gained. If this cannot be done, so much the worse for geography, which must always remain, as many wish it to do, rather loose and indefinite.

There is some difficulty about promontories, capes, heads, headlands, points, noses, though we think this difficulty is not insuperable. The word promontory might be used in a very definite sense to express the bluff projecting termination of a mountain in the sea; but there is no reason why it should be restricted to such a piece of land terminating in the sea. It is capable of being applied equally well to similar abrupt terminations of mountains on the edges of plains. Cape and head are merely the same name in two different languages; but we are not at all sure that they are used with much precision. The word cape is certainly applied both to low and high land projecting into the ocean; but it is clearly desirable to have distinct names for these different kinds of projections. Nose, naze, or

ness, is not very common in England; but frequent in Scotland, and we find it also in Denmark: we have in England Sheerness, Dungeness, the Naze, &c. All these terms perhaps would come under some of the more general denominations of promontory, or capes, if they were well defined. It would not appear very difficult to divide the different projections of land into the sea into classes, according to some one, two, or more characteristics; it might be desirable to retain the usual names of cape, &c., adding to them a distinctive term by which each would be referred to its proper class.

As to mountains, the difficulty is great, for nothing is so indefinite as the word mountain. Elevations which are only hills in one country are mountains in another; and even in the same country the point at which a hill becomes a mountain is always a little uncertain. The remedy for this is to have geographically only *one* name to indicate all elevation; the altitude of each would be one element by which its more specific character would be determined. Next to elevation, the *shape* of mountains or of high land requires consideration. Land may be elevated and yet flat; there may be an ascent to it on one side, which looks like the slope of a hill or a mountain; but on ascending to the top of the slope we may find an extensive level, declining so imperceptibly as to convey no other idea than that of a great plain. Or a mountain may have two opposite slopes of different inclination, with what is called its summit consisting of a level plain. Such a level is found on one of the summits of Olympus in Asia Minor, and indeed they exist in all hilly countries. Hence in connexion with elevations of the earth's surface, we have various kinds of plains: we have *river-plains*, *hill-plains*, *mountain-plains* (*ὄροπέδια*, Strabo), and no doubt other kinds of plains. We by no means despair of seeing names given to these different kinds of flat lands, which will be favourably received and adopted. The term *plateau*, or table land, seems to be sometimes used as indicating high flat lands as distinct from lower flat lands; but even if it obtains currency in this sense, it is by no means sufficient*.

We have before spoken of valleys. A valley we find is often defined very loosely, 'as the low ground between mountains, and as generally traversed by a river.' From this definition it must follow that a great many rivers flow in valleys for only a small part of their course, and some certainly flow in no valleys at all. It might, however, possibly be useful to consider all streams as flowing in valleys, provided we assign to these valleys specific

* See Berghaus, p. 42, &c. His division appears founded too much on bare elevation, which we think insufficient.

names, derived from some one or two properties by which they are characterized,

There seems to be no method of imprinting on the memory a tolerably correct outline of the great boundaries of the land and water on the globe, except by some method similar to that of Professor Agren—(See Journal, No. XI. p. 27, &c.). And we think there can be no difference of opinion at all on the necessity of teaching boys, or rather, according to Agren's plan, inducing them to teach themselves, under what parallels and meridians all the great limiting points of the land are placed. For instance, a boy should be able to refer from memory such points as the Cape of Good Hope, Cape Verde, Cape Guardafui, the Straits of Gibraltar, the most southern point of Spain, the most southern point of the Morea (not the most southern point of Europe, as is sometimes stated), the mouth of the Rhine, &c., to their right astronomical position on the earth's surface. Such a bare outline as this, if a boy learned nothing at all beyond it, would save him from much confusion and numberless ridiculous errors. But this framework, when gradually filled up, would present to the mind a number of subdivisions, to each of which the pupil would readily refer all isolated facts, as they occur in various readings, or whenever they are presented to him with sufficiently accurate data; he thus would acquire a real geographical picture of the earth, the great outlines of which might be continually approximating more and more to accuracy without deranging the general impression. In a similar way he would print on his memory and imagination the general direction of the great mountain ranges, and the exact position of their more remarkable points. Both for those who make geography their special study, and for the botanist, zoologist, and geologist, such a foundation of geographical knowledge is absolutely indispensable. In all the three last departments of knowledge here alluded to, can we doubt that many erroneous generalizations, and often inconsistent assertions, would be checked if a man always had this fundamental knowledge of geography? Men cannot always write with maps before them, nor are men always willing to be making constant references to such very troublesome monitors as good maps are; sometimes most unkindly overturning a whole heap of hypotheses, ingenious conjectures, and pleasant, easy, self-satisfying generalizations.

To acquire an accurate and at the same time a complete geographical picture of a country, we must see it represented under various forms; we must have in fact a *series* of maps with the same outline, but a different filling in. Our own island, for example, might be represented, first, with a bare coast out-

line and the courses of the rivers. This should be studied till the picture is distinctly impressed on the mind. In a second map we would place the high ground and the rivers also. Other maps might be constructed to show the artificial water system of canals, in connection with the natural water system of rivers. A map of roads, with all the great towns indicated, and all the seats of manufacturing industry, would also be necessary; and other maps no doubt might be suggested. Such maps roughly executed would soon be produced at a very moderate charge, if a sufficient demand for them could be calculated on.

It is impossible, in our opinion, to urge too strongly the importance of an exact knowledge of *position* on the earth's surface. This knowledge is not only the true basis of all geographical knowledge, but it is an indispensable element in every science which has for its object the observation and the *comparison* of natural phænomena in different parts of the earth. Without this knowledge, the geographer has laid no foundation for his further pursuits, and the inquirer into nature will often fall into error, which may sometimes seriously affect his conclusions.

Next to the teaching of the general configuration of countries, their coasts, mountains, and rivers, the most important thing is *climate*, or the comparison of meteorological phænomena, as ascertained at different points on the earth's surface. This should, of course, be preceded by exact notions of the phænomena of the season, the length of day and night at different points on the earth's surface, the modes of determining the four cardinal points at any place, with the determination of the sun's angular distance at rising and setting from the east and west points at any season of the year, &c., the mode of measuring the shortest distance between any two points given in position on the earth's surface, reducing magnetic to true bearings, &c. Without this preliminary knowledge we do not see how the subject of climate can be treated satisfactorily, even in an elementary way.

We have already excluded the geographical distribution of plants and animals from the province of the *geographer*, with an earnest request to botanists and zoologists to look carefully after them, for nobody else can do it so well. But it does not follow that, in teaching the great principles of geography, these considerations should be entirely excluded. Plants and animals are, to a certain extent, the indications of climate; and it is a matter of curiosity and of great interest to compare different points of the earth's surface, similar in position, but differing in products, which may often be the indication of some modifying cause of climate not hitherto investigated. If

it were possible either in schools or colleges for such instruction to be given by a botanist and a zoologist, we are of opinion that it would come better from them than from the geographer. But till science be more subdivided with the view of improving it, it is much better that the geographical distribution of plants and animals should be treated of by the teacher of geography, than that so useful and attractive a branch of knowledge should be left as vague as it now is.

NATIONAL INSTRUCTION IN THE CANTON OF ZÜRICH.

THE canton of Zürich, with its 220,000 inhabitants and 691½ square miles, has lately set an example, which well deserves the imitation, or at least the attention, of greater states. National instruction, which, till lately, laboured under many imperfections, has been entirely re-organized. Though there may be nothing novel or extraordinary in what has been effected, yet the principles on which the law for the organization of national instruction is based, are not only highly to the credit of those who framed it, but of general interest to all persons who wish to see the welfare and happiness of society increased.

For the last ten years the deficient state of national instruction had been felt, but not till after the late change of the government and constitution (in 1830) did the improvement of national instruction become a general wish of the people. It was made an article in the new constitution, that 'It is the duty of the nation and its representatives to provide for the improvement of the instruction of youth. Government will, as far as it is in its power, aid and support the different schools and establishments for instruction.' Much was to be done for village schools, in which the children of peasants, &c., (for of poor families there are not many,) are instructed*. In the town of Zürich, a technical school (*Industrieschule*), a gymnasium, and a university (*Hochschule*) have been established, in which three separate colleges, a private technical school, and a gymnasium, all of which existed before, are severally incorporated. On increasing the salaries and the number of masters, care was taken to intrust the instruction of youth to able and proper persons. Many teachers and professors have been invited from Germany, and have accepted situations. The details of the law for national instruction are drawn up with practical knowledge, and an acquaintance with all the modern improvements in education.

* In many parts of the canton, particularly around the lake, the houses lie scattered about without forming regular villages.

We will here give some extracts from the law itself, and an official report on it by the council of education. The law begins :—

‘National schools are to render the children of all classes active in mind, useful to society, moral and religious.

‘Therefore the *state* (government) orders the establishment of common and higher national schools.

‘The subjects of instruction in the *common national schools* are to be :—

‘1. Elementary instruction (for pupils from six to nine years of age ; the chief object of which is to exercise the different powers of the mind).

‘Language : exercises in speaking, thinking, memory, reading and writing.

‘Calculation : mental, and on the slate, practice in the four rules.

‘Form : distinguishing different forms, reducing them to their most simple elements, combining and classing them—(*preparation for geometry*).

‘Elementary singing.

‘2. Practical (real) instruction (for pupils from nine to twelve years of age. The object is now to impart knowledge).

‘Language : grammar, themes.

‘Arithmetic, as applied to business.

‘Form and geometry.

‘The most important facts of the history, geography, and the constitution of the country.

‘Outlines of general geography, and geography of Europe.

‘The most remarkable features of general history.

‘Natural history and geography, with respect to farming and trades.

‘3. Cultivation of taste.

‘Reading poetry, and learning it by heart ; singing, drawing, calligraphy.

‘4. Religious instruction.

‘Sacred history in an abridged form. Developing and cultivating moral and religious feelings and notions, as a preparation for the religious instruction of the church, (which is entirely separated from that of the school.)

‘Besides the imparting of knowledge and accomplishments, the chief object of the method of teaching is always to be, the cultivation of the understanding.

‘Pupils above twelve years of age are obliged to have six lessons a week at the common national schools, unless they have entered a “higher” school, as a gymnasium, &c.’

As there are no organs in the churches, hymns and larger pieces of sacred music are learned in the school ; and besides the regular lessons, there is a weekly meeting (generally on a Sunday) for practising the music to be sung at

divine service, at which meetings all the young people before they are confirmed (which cannot take place till they have passed fifteen) must be present.

‘No pupil may stay away from the lessons except from necessity. A pupil who has not left school, (they leave at fifteen,) cannot enter any service, unless his employer engages to let him attend school at the regular hours. Parents, guardians, &c. can be fined a certain sum a day for neglecting to let their children attend the lessons regularly.

‘During the holidays, which are from four to eight weeks in the year, there is to be at least one lesson every day, at a convenient time.

The following regulations may be mentioned respecting *schoolmasters*.

There is a seminary or establishment for preparing schoolmasters for all the common national schools in the whole canton.

‘Every year from twelve to eighteen young men are received into it from the canton of Zürich. There are sixteen exhibitions, each 100 franks (1 fr. = 1s. 3d.) a year, held for two successive years.

A normal school (*Musterschule*) is attached to the seminary, in which what has been taught in the seminary is to be applied to practice. One who has left the seminary, (generally after two years’ stay,) and has passed the examination, is ‘candidate’ for any situation which becomes vacant. In case of a vacancy, three masters out of those who apply for it are selected by the council of education, and from among these three one is chosen by the parish in which the situation is vacant.

‘Every year there are four meetings, under the direction of the council of education, of all schoolmasters within a certain district, who are obliged to appear, as well as all candidates. It is the object of these meetings that the schoolmasters may continually improve themselves; 1, by teaching, and that both with respect to method and address; 2, by treating on questions referring to certain points of education; or by making extracts from important works on the same subject; 3, by communicating particular views as to school matters, or facts collected from experience; 4, by diffusing the knowledge of good school-books. Every member of these meetings is to write one treatise every three months, all of which are sent to the council of education.’

Three prize-questions are proposed every year to all schoolmasters.

At every meeting a reading club is to be formed, in order to provide the schoolmasters and candidates with books containing useful and necessary information about their profession.

‘ *Higher schools.*

‘ Government provides all citizens with the means of cultivating the useful arts and sciences according to their own choice.

‘ To this end it establishes a canton school above the common national schools, and a high school (Hochschule) or university.

‘ The canton school is divided into a gymnasium and a technical school (Industrieschule).

‘ The *gymnasium* is a preparatory school for those who wish to devote themselves to the learned professions.

‘ The subjects of instruction in the *lower* gymnasium (for pupils from twelve to sixteen years of age) are: religion, Latin (*from its rudiments*), Greek, mathematics, geography, history, singing, instruction in drawing, calligraphy.

‘ In the *upper* gymnasium (for pupils from sixteen to nineteen years of age):

‘ First (lowest) class,

‘ Religion, Latin, Greek, and Hebrew languages, German language and literature, mathematics, natural history, and geography.

‘ Second class,

‘ Latin, Greek language and *literature*, Hebrew language, German language and literature, history, mathematics, *physics*.

‘ Third (upper) class,

‘ The same, mathematical geography; *introduction to the philosophical studies*.

‘ For all classes, singing.

‘ There are two public examinations in the year.

‘ *Technical school.*

‘ This school is for all those who follow technical professions, and the different trades. It is divided into two parts.

‘ The *lower* technical school is for pupils from twelve to fifteen years of age, and either prepares them for the upper, or finishes their education for any of the common trades.

‘ The subjects of instruction are, religion, mathematics, natural history, and physics; geometrical and common drawing; German and French languages; history and geography; practical arithmetic; singing, calligraphy.

‘ In the *upper* technical school it is left to the choice of every student to take what lessons he pleases, but if once entered he must attend them. Many of the students are engaged in business during the greater part of the day.

‘ The subjects of the lectures are, mathematics, natural philosophy; geometrical and common drawing; commercial arithmetic, and book-keeping; the German, French, Italian, and English languages; calligraphy.

‘ In the lower technical school there is one public examination every year.’

For the whole canton school there are lessons in gymnastics, swimming, and fencing.

The rectors of the gymnasium and the technical school are

chosen for two years by, and from among, the different masters.

Every pupil, on entering the canton school, pays 4 franks (=5s.) ; and according to the number of his lessons he pays to the school from 16 to 40 franks a-year. *Part* of the salary of the masters depends on the number of pupils in their classes.

Several 'higher' schools, called district schools, have been newly established in the country (corresponding to the lower part of the gymnasium, and of the technical school at Zürich), which are chiefly intended to diffuse a greater amount of sound knowledge and useful accomplishments among the middle classes of society, who consist, in this canton, of tradespeople and farmers.

'The University.'

'The object of the university is partly to cultivate and to extend the general province of all science, partly to improve church and state, by bestowing a superior education for the learned professions.'

In almost all respects the new university at Zürich resembles the German universities ; and in all probability it will soon be superior to many of them, both in the number of students and the facilities which it affords for the study of all the different sciences, especially for the study of medicine and philosophy. Although many German states have issued a regulation, in consequence of which a German student incurs very great disadvantages by frequenting it, yet the number of students in this second half-year is increased by about forty. It is to be hoped that several of the German princes will soon repeal that regulation, the more so, as the present government of Zürich seems likely, by a closer connexion with Germany, to raise the cultivation of the whole state to a level with that of its neighbours ; to which indeed they may well feel themselves entitled, by numbering among their former citizens so many great and able men, such as Zuinglius, Gesner, Lavater, Pestalozzi, and many others.

The university and canton school have many advantages over similar establishments in Germany. The situation of the professors and teachers is more independent both on account of their greater privileges and of the greater political toleration. For instance, the government has no power to remove any master from his situation without allowing him a pension ; to which, however, the master is not forced to consent, except he be found guilty in a court of justice of something which renders him unfit to continue in his situation. Upon the whole, the university and canton school bid fair to fulfil the expectations of their founders. Among the students there seems to exist a particular taste for natural history and natural philosophy, which the situation

and nature of the country certainly favour and encourage very much. The neighbourhood of the Alps offers the most ample scope for the practical study of mineralogy, botany, and geology. Many students are attracted by Professors Oken and Schönlein, the latter of whom is considered in Germany as one of the first pathologists of the present day*. The catalogue of lectures already surpasses in number and variety of subjects those of some of the smaller universities in Germany.

We add several regulations and remarks extracted from the report of the council of education on the law of public instruction.

' Form and geometry (" *Formen- und Grössenlehre*," being a preparation for Euclid, and the subject of Euclid treated on Pestalozzian principles) are introduced as new subjects of instruction into the elementary and practical courses in the common national schools. These two subjects have proved to be as excellent for cultivating the mind, as they are of practical use to the future tradesman, manufacturer, mechanic, and artist.

' The Council of Education was less inclined to prescribe the introduction of a particular method, as in this very point the principle of freedom is to be fully acknowledged. There is no *one* only true method. For these reasons the council was contented with pointing out the general features of a good method.

' With respect to religious instruction, the Council of Education distinguishes the religious instruction given at school from that belonging to the church; the former is the business of the school-master, the latter of the minister. No pupil of a common national school is to have religious instruction of the church, which instruction properly begins with the fifteenth year, and is continued till confirmation.

' Only once in the year new pupils are to enter school after the upper divisions have left. By receiving them twice in the year the number of classes is doubled, and teaching is rendered much more laborious. It would be a great disadvantage to the public schools, and cause the greatest trouble to the masters, if it were left to the choice of parents when to send their children to school; all children therefore who have passed their sixth year at the beginning of the summer half-year, (at Easter,) are to enter school at that time.

' The majority of the council decided, that in future no difference should be made as to the instruction of boys or girls in the common national schools.

With respect to the salary of masters, it is remarked:

' Without good schools, there is no welfare of the nation; without good masters, there are no good schools; without sufficient income, no good masters.

' In a large school, where there is only one master, the pupils of

* See p. 156.

one of the upper classes are obliged, by turns, to assist the master according to his own arrangement.

‘The cultivation of science and of the useful arts is not, by any means, to cause a division of caste between their respective students, who are therefore united in the one canton school at Zürich. They have gymnastics together, which besides the inestimable advantages they afford to physical development and the preservation of innocence, lead them to consider one another as common pupils, indebted for the benefits of their education to the same state*. Pupils of riper years may take advantage of both divisions of the canton school, especially in the study of ancient and modern languages. They may finally, after passing the prescribed examination, proceed from one division into the other.

‘Excepting the rare cases of extraordinary talent combined with physical strength, no youth can enter the university with advantage before his nineteenth year. The life at college requires such strength of mind and character, such an insight into the object aimed at during such a life, into the nature and the proper study of science, that entering it too precipitately is always followed by the most serious consequences, such as squandering away the most precious time for study; adopting the master’s opinions without any judgment of one’s own; fickleness, and a superficial acquaintance with all necessary information.

‘From a knowledge of what the present state of civilization requires, the school (gymnasium) is to acquaint the pupil, by a well-grounded study of the languages of the two principal nations of antiquity, with the forms of their republican institutions, with the grandeur of their public life—freed as it was from the shackles of outward authority—with the wonderful productions of their poetry, eloquence, and philosophy—and through these to inspire the susceptible youth with noble emulation. However, the instruction in the ancient languages must never again preponderate to the neglect of other no less important subjects; neither must it be carried on so as to pay attention merely to the formal part, and little or none to the real contents; but, by cultivating through the ancient languages the formal part of understanding, a sense for the beautiful and for truth is to be awakened at the same time.

‘History presents the most appropriate matter for various exercises in the mother tongue.

‘In the last class of the upper gymnasium the pupil sufficiently prepared by this time is to be introduced to philosophical studies. The subjects are logic, philosophy of the mind, and the proper arrangement of academical studies.

‘The study of the Hebrew language is required from those who prepare themselves for the study of divinity.

‘Students who have left the upper technical school may attend university lectures.’

* This friendly feeling among pupils of different schools in the same or in different places, has always attended the practice of gymnastics in Germany, wherever they have been carried to any degree of perfection.

With respect to the uniting of three separate colleges (which till lately existed at Zürich), namely, one of law, one of divinity, and one of medicine, it is said in the report:—

‘Numerous facts, principally in the Catholic states of Germany, and in France, prove, without leaving any doubt, that all such special colleges do not answer the purpose; indeed, they cannot follow the general progress of science. Not only are young men of the same country too early estranged from each other by different interests, but they take with them, and establish in society, their limited views, and a spirit of caste; and what is the worst, their studies, instead of being enlivened and directed by the noble desire for the inquiry after truth, become mechanical, and are directed by motives of gain. For they always are in want of that common link of all sciences, which philosophy (as this term is understood by all nations of German stock) offers to the three faculties, of divinity, law, and medicine.

‘It will be indispensable for the future divine to make himself thoroughly acquainted with the science and art of education, if he wishes fully to satisfy the duties of his calling, and, as a true teacher, to further the welfare of his fellow-creatures.’

The number of professors at the university is twenty-five.

Besides these there are many private lecturers (*Privat-Docenten*), many of whom are at the same time teachers at the canton school.

The university counts at present about 200 students, a considerable number under the present circumstances.

In the canton school there are altogether 31 masters and 300 pupils.

The number of common national schools is	450
Schoolmasters engaged in them . . .	500
Secondary (higher) schools . . .	50
(Many of these are yet being established.)	
Pupils below 12 years of age . . .	30,000
Pupils above 12 and below 17 . . .	20,000
	50,000

or, nearly one-fourth of the whole population (220,000).

The state pays yearly for schools 80,000 Swiss francs, or 5000*l.* English money.

Zürich, Nov. 18, 1833.

REVIEWS.

GEOMETRY WITHOUT AXIOMS.

Geometry without Axioms, or the First Book of Euclid's Elements, &c. Fourth Edition. By a Member of the University of Cambridge. London: Heward, 5, Wellington Street, Strand. 1833.

Two thousand years ago, Euclid constructed the mould in which the geometers who succeeded him were to be formed. He adopted the simple plan of proving all he could, and very distinctly stating how much he could not prove: and if he were a prophet, and if our idiom be capable of rendering his ideas, we can imagine him saying to posterity, 'Try your wits upon this; reason upon the fundamental properties of figure, and take a revolution of the equinoxes, if you please, to settle whether or not it be self-evident, that two straight lines cannot inclose a space; but I will take care that, until you have come to a conclusion, the beginner shall always have satisfactory evidence of geometrical truths; for which, contest it as much as you please, no two of you shall agree upon a substitute.'

His reward has been of a character as peculiar as the merit of his system: medicine is not Galen, nor is history Herodotus; but *geometry* is *Euclid*, and many a youth reads six books of the *Elements* before he happens to be informed that Euclid is not the name of a science, but of a man who wrote upon it.

But to this point the work has not come without much handling: scores of commentators have endeavoured to remedy the admitted *hiatus* which exists in the theory of parallels, each of whom has lived his day as viceroy over Euclid, until he has been pushed from his stool by some other self-elected potentate. Nothing is more singular in the course of this discussion, than the ease with which the reigning, and therefore legitimate commentator, has always been able to destroy the claim of right put forward by his predecessors: and if we come on in our turn, and fit out our little expedition against the powers that be, we can assure our readers it is not with any intention of ruling in their stead.

The improvers of geometry, among whom we place the destroyers of axioms, the squarers of the circle, the trisectors of the angle, &c., may be divided into two classes, in the second and more rational of which we conceive our author must be

placed. The first are ignorant and presumptuous: all they know of geometry is, that there are in it some things which those who have studied it most have long confessed themselves unable to do. Hearing that the authority of knowledge bears too great a sway over the minds of men, they propose to counterbalance it by that of ignorance: and if it should chance that any person acquainted with the subject has better employment than hearing them unfold hidden truths, he is a bigot, a smotherer of the light of truth, and so forth. The members of this class are fond of half-texts only: they think they have all found out things which are 'hid from the wise and prudent;' but they do not perceive, that neither in humility nor docility, can they fairly be called 'babes.' The second species contains those who really know what they reason about, and are desirous of employing themselves in giving the thing one more trial, to see whether, with the lights of an older age, the difficulty may either be fairly conquered, or at least demonstrated to be unconquerable. We do not usually find in this class the self-satisfaction, the certainty, the propensity to sneer at others, which characterizes the first; but we must add, that it has become nearly extinct, since the time when most men of science, competent to the attempt, gave it up as hopeless.

The author* of the treatise before us, a Cambridge man, evidently well acquainted with geometry, and with the labours of his predecessors on this particular point, (see his Appendix) has made one more attack upon the theory of parallels. Since M. Legendre, no knight of so much prowess has blown his bugle at the gate of this enchanted castle, to try the adventure of the 'three downright skarts and three cross anes.' The author calls his work an 'attempt,' expresses himself with perfect propriety as to his own pretensions, and, giving his opinion on the desirableness of getting rid of axioms, in which every one will join him, with the salvo *if possible*, leaves others to judge of his success. We cannot find, in any part of his treatise, a single positive assertion that he has conquered the difficulty; if therefore we shall show, as we think we can, that there is in his theory an assumed proposition equally difficult with that of Euclid, he may abandon his system, if found to be incorrect, without retracting a word he has written. This is admirable, were it only for its rarity.

When the third edition of this work appeared, we were inclined to examine the part relating to parallels, but were frightened at its length. Twenty-seven closely-printed pages,

* We make it a point to know no more of an author than he is pleased to tell us in his title-page; in another sense, no uncommon practice of reviewers.

with diagrams of unusual complexity, were enough even to scare a reviewer; at least one who was disposed to follow the somewhat obsolete custom of reading his author. We were also deterred by observing that a contemporary, who wrote a laudatory review, appeared to have foundered in the ocean of truth on which we were casting a dubious eye: for, instead of giving any precise information upon this very 'pinch and nip,' (to use our author's words) of the book, he contented himself with observing that, though long, it was not on that account to be rejected, if correct; and helped himself, as well as he could, with some witty invectives against 'royalists' in geometry. So we resolved to let the ocean alone, and to remain contented with our pebbles for the present. When, however, the fourth edition appeared, in which it was announced that the part relating to parallels had been reduced one-half, we left our moorings, which were in a snug position behind the breakwater of Euclid's eleventh axiom, and set sail, resolved to hold on our course so long as it appeared safe. In the second proposition of the series we saw breakers ahead, warning us of the hidden rocks of tacit assumption, whereupon we put about immediately, and here we are, once more on the right side of the breakwater, resolved not to go to sea again in a hurry.

The principles on which the author appears to found his aversion to axioms shall be stated in his own words.

'In arguments on the general affairs of life, the place where every man is most to be suspected is in what he starts from as "what nobody *can* deny." It was, therefore, of evil example, that science of any kind should be supposed to be founded on axioms; and it is no answer to say, that in a particular case they were true.'—*Preface*, page 8.

Again, speaking of an assumed theorem, the author observes (page 147) as follows, where we have kept the words as nearly as the absence of the context will permit.

'For the sake of removing the argument from vulgar experience, suppose some very great dimension, as for instance equal to the radius of the earth's orbit. If an astronomer should arise, and declare he had found astronomical evidence that this was true,' meaning something contrary to the consequences of axioms derived from immediate perceptions, 'how would the supporters of the *analytical* proof,' or any other founded on axioms, the spirit of the passage allows us to add, 'proceed to put him down?'

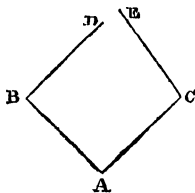
Again, page 5:

'A cooper knows that, in every instance where he has tried it, the distance that went exactly round the rim of his cask at six times, was the distance to be taken in his compasses in order to describe the head that would fit. But he does not know the reasons

why this will necessarily be the case, not only in the instances which he *has* tried, but in all which he *has not* tried also.'

In the first of these extracts, we think our author not so correct in his views as usual. Does he not observe that a politician, or a moralist, or a theologian, generally has his 'which nobody *can* deny,' immediately falsified by his opponent? Did he ever hear 'which nobody *does* deny' in the same circumstances? If so, has it not always been 'nobody of any sense,' 'nobody who knows the subject,' or some such little hit at the adversary? That 'nobody *can* deny it' is, as times go, the very essence of a controvertible position: that 'nobody *does* deny it,' that of an axiom of Euclid.

We agree to the second and third extract, and by them, and his own general principles of reasoning, which are always sound, we proceed to try our author's theory of parallels. No proposition is either to be *admitted* or *denied* (page 6) without proof: no evidence is to drawn from our little six-foot perceptions of material objects: it may be that the angles of a triangle are equal to one right-angle and a half, instead of two; there may be an infinite number of parallels to a given line all drawn through one point; nay, if he pleases, the greatest possible *equilateral* triangle may *possibly* be that which has the distance between our sun and Aldebaran for its base: and it may possibly be that, though other triangles can be described larger, some freak of nature hinders the *equilateral* triangle from extending its dimensions. On none of these points will we insist or deny without proof; or any others which can be named: it is but fair, therefore, that among the propositions which are neither asserted nor denied, we should be allowed to place the following.



Let BA and AC be equal lines, making an angle BAC less than two right angles, and at the points C and B make the angles ABD ACE respectively equal to BAC, and cut off BD and CE respectively equal to AB or AC: then the points D and E will *always* coincide, whatever may be the angle BAC. This proposition, according to our author's principles, must not be either asserted or denied without proof. We contend that the

‘pinch and nip’ of the paralogism into which he has fallen, lies in supposing, *without proof*, that there are or may be supposed to be, cases in which the above is *not* true. It is certain that our proposition contradicts the senses wofully; but we have agreed to throw them aside, or at least to say we know not what may take place in rectilinear figures as big as the universe. We now proceed to verify our assertion from the author’s work: if we have bantered him a little, he will not object, for next to clear general views of logic and perspicuity of language, the art of playing off his predecessors is his own particular *forte*.

Our author’s first proposition (xxviii. A), in which he departs from Euclid, is the following, the letters being altered to suit our figure: If (see the preceding figure) from the ends of a line AB, equal lines BD and AC are drawn, making equal angles ABD, BAC, with AB, and each less than two right angles; then, he says, *if the equal lines BD and AC do not meet*, a four-sided figure (which he calls a *tessera*) has been described, of which the angles at D and C are also less than two right angles. This, we admit, he proves. The next proposition requires the construction of the following figure. Let AB and AC be equal lines, making an angle CAB less than two right angles; at the points B and C, make the angles



ABD, ACE, respectively equal to CAB, and BD and CE equal to AC or AB; at D and E repeat the process, and so on. Our author then reasons as follows: take the equal angles ACB, ABC, from the equal angles ACE, ABD, and there remain the angles ECB, CBD, which are therefore equal. ‘Also the sides BD, CE are equal to one another, *wherefore DBCE is a tessera.*’ In proof of the assertion in italics, the author cites the preceding proposition, in which we find the limitation, provided the equal sides do not meet. Here then is our point: if D and E are supposed not to coincide, the proposition about which we insisted on remaining neuter, is contradicted, in one case at least, that is, is declared not to be always true. To make out his enunciation, the author needs the following *axiom*:—If the sides EC, CA, AB, and BD are equal, and ECA, CAB, and ABD are equal angles, each less than two right angles, then E and D do not always coincide for every value of the angle BAC. Now, of this, where is the proof? The axiom of Euclid, put in its simplest form, is as

follows :—'Through a given point *only* one parallel can be drawn to a given straight line. Our author's objection to Euclid is :—Of this, where is the proof? The question is now reduced in our minds to the following :—Is the axiom of our author more evident than that of Euclid? (we here appeal to our senses) : next, is it so much more evident that it is worth while to append to Euclid six propositions and seventeen pages of matter? We answer no to the first, and of course to the second. If a proof could be supplied of that which at present is an axiom, the rest might stand : we say *might*, for we have not thought it necessary to examine further ; but up to the present time, we consider that no advantage has been gained over Euclid.

Our author has not said a word on the case in which the angle CAB is so taken that BD falls below BC. The angle BAC is, by hypothesis, *any* angle less than the sum of two right angles. Let the reader take an angle less than sixty degrees, and try to construct the figure, and follow the demonstration ; let him then do the same with Prop. xxviii. D, and he will see that neither of them are general. In order to be *certain* that ABD is greater than ABC, the hypothesis, that BAC is *less* than *two* right angles, must be increased by adding that BAC is *greater* than *one* right angle. The angle ABC, for anything yet shown to the contrary, may with CAB make up anything short of two right angles, that is, for BD to fall in the way drawn in the figure, BAC or ABD must be greater than ABC, that is, must be greater than a right angle ; for, anything previously proved notwithstanding, if BAC be *less* than one right angle, ABC may be greater.

Our author endeavours to prove several of the other axioms. If his proofs were called illustrations or exemplifications, we should not object to them ; but as it is, we are at a loss to see in what the proof consists. Apollonius of Perga, according to Proclus, had preceded him in this attempt : we give the demonstration by Apollonius of the axiom, that things which are equal to the same are equal to one another. He argues, that if A is equal to B, it occupies (may be made to occupy) the same place as B. And if B is equal to C, it occupies the same place as C, whence A and C occupy the same place, or are equal : on which Proclus remarks, that the proposition, 'things which occupy the same place are equal,' and its converse, are not more evident than the thing which is to be proved. Our author proceeds as follows (page 4) : 'The establishment of some universal proposition is called a *demonstration*.' A consequence is, 'a conclusion, the truth of which is shown to be so connected with the truth of some preceding position or statement, that the preceding cannot be true, with-

out the other being true also.' Then (page 7), having drawn from definition the conclusion that A and C, if both equal to B, can be made to coincide in boundary with B, our author remarks, without reference to any proof, 'But because A and B would each coincide with C; if the boundaries of both could be applied to those of C at once, A and B would coincide with one another,' whence he infers the equality of A and B. Is not the clause just quoted precisely the axiom of Euclid? The latter says, 'things which are equal to the same are equal to one another,' and looking at the *definition* of the term *equality*, (which we admit to be improperly placed among the axioms,) we find 'things which fit on one another ($\tau\alpha \epsilon\varphi\alpha\rho\mu\acute{o}\zeta\omicron\nu\tau\alpha \epsilon\pi' \acute{\alpha}\lambda\lambda\eta\lambda\alpha$) are equal.' To 'fit on one another' can mean nothing but to coincide in boundary. Substituting, therefore, for the word equal its definition, the axiom of Euclid takes the following form, opposite to which we write the assumption of our author.

EUCLID.	AUTHOR OF ' <i>Geometry without Axioms.</i> '
Required to be granted as an axiom.	Furnished as demonstration, without reference to any preceding part, and therefore assumed, on its own evidence, or axiomatic.
<i>Hypothesis.</i> —Two things coincide in boundary with the same thing.	<i>Hypothesis.</i> —'A and B would each coincide with C.'
<i>Assumed consequence.</i> —They coincide in boundary with one another.	<i>Assumed consequence.</i> —'If the boundaries of both could be applied to those of C at once, they would coincide with one another.'

We are at a loss to see what advantage is gained by our author in the way of proof.

An angle, says our author (*Preface*, page x.), or the thing talked about under that name, is, whether geometers know it or not, a *plane surface*. His is the first work, which we know, in which this idea is fairly brought before the beginner. We suspect he is quite right; and that in the extension of the term *equal* to unlimited figures which coincide in all their parts, as well as to limited figures, will be found the ultimate resting point of the theory of parallels. Our author's definition of an angle is 'the plane surface (of unlimited extent in some directions, but limited in others) passed over by the *radius vector* in travelling from one of two divergent straight lines to the other.' Had our author stuck close to his definition, the

demonstration* of Euclid's axiom, given by M. Bertrand, ought to have been sufficient; but in arguing against that demonstration (page 147), he observes, that 'all references to the equality of magnitude of infinite areas are intrinsically paralogisms.' This astonished us not a little when compared with his own definition of an angle, for we could not suspect our author of playing upon the difference between the words 'unlimited' and 'infinite.' On further inspection, however, we found that the definition was a dead letter, and that our author's treatment of the angle was precisely that of Euclid. We wonder, therefore, that the definition should have been inserted; for it is in the definition only, and the difficulty which a beginner must find in settling his ideas of greater, less, and equal, on that definition, that the whole objection to M. Bertrand's demonstration turns.

We have hitherto omitted all mention of a curious and novel part of the work, which, though liable to objection, has the stamp of talent upon it in no ordinary degree. The author calls it an *intercalary* book, to be omitted until the student is, in some degree, familiar with geometry. We also should recommend the beginner to *leap* it, if he would ever hope to make any progress. It is intended to supersede the definitions and axioms relating to the straight line and plane, by generating the first (to which we will confine ourselves) from the point of contact of two spherical surfaces, one of which decreases and the other increases, the 'centres remaining fixed. This is, we certainly admit, to begin *gemino ab ovo*. Our author's description of it is as follows; we prefix some new definitions which he requires:—

(Page 1.)—'Any thing that can be made the object of touch is called a body.

'A body whose particles are immoveable among themselves, at least by any force there is question of employing, is called a *hard* body.

(Preface, page vi.)—'A solid may be described—all the points in whose surface shall be equidistant from a given point within; such a solid is called a *sphere*. A sphere may be turned in any manner whatsoever about its centre, without change of place. Consequences deducible from this are, that if two spheres touch one another externally, they touch only in a point; and if they are turned as one body about the two centres, which remain at rest, the point of contact remains unmoved. Hence, if about two assigned points be described a succession of spheres, touching one another, any number of intermediate points may be determined that shall be desired, which, on the whole being turned about the two centres, shall be without change of place; and if this be extended to imagin-

* See the Society's Treatise on the *Study of Mathematics*, page 78.

ing one sphere to increase continuously in magnitude, and the other to decrease, the line described by their point of contact will be without change of place throughout: such a line is called a *straight line*.'

The above is sufficient to give a notion of the scope of the book; the idea of *hardness* involved is not meant to include *impenetrability*—two such hard surfaces may intersect. Four points are said to be equidistant, two and two, without reference to the length contained between them, when the first two can, by change of place only, be made to coincide with the second. We think we see in this same hardness and its consequences something very like an axiomatic distinction between absolute and relative position; want of room obliges us not to dwell on this part, and to avoid the imputation of just hinting a fault, we avow that we really do not know whether we could establish that point or not. We proceed to shew what we conceive to be a concealed axiom.

The 'pinch and nip' (we thank the author for teaching us those words) of the intercalary book lies in the demonstration of Proposition V. (page 16): 'if two spheres touch one another externally, they touch only in a point.' It has previously been fairly deduced from the assumed definitions, that a sphere does not suffer *change of place* by any motion round its centre; that is, any point of absolute space, which either is or is not occupied by a point of the sphere in one of its positions, is in the same predicament for every other position. The author then gives his demonstration of the several cases; namely, that the two spheres neither meet in a surface, a closed line, an open line, nor a plurality of insulated points. Hence he infers they can meet only in one point; but the demonstration of each of the cases requires that the intersection supposed in the *reductio ad absurdum* should, by some motion of the sphere, *suffer change of place*, or be capable of being moved with one of the spheres, so that some absolute points of either sphere, which were parcel of their intersection in one position, are not so in another. But what if the following proposition should happen to be true? 'Not only does the whole sphere *not* suffer change of place by any motion round its centre, but upon the sphere a line or zone can be drawn, which also shall not suffer change of place.' We are sure that the author does not get through his demonstration without a tacit denial of the preceding, which it is not *very* obvious how to refute, even to a moderately well informed mathematician. Can any one say when he first comes to consider the subject, that something might not be drawn on the sphere which should have the preceding property? But the question is not even this; for, supposing that we are justified on the evidence of our senses, in

rejecting the possibility of the preceding hypothesis, the question arises, do we, in such rejection, say that which is more evident to the senses than that 'two straight lines cannot inclose a space?' For the very object of the intercalary book is to supply *geometrical* evidence of the last-mentioned axiom.

But we have another objection to the preceding proposition. The hypothesis that the spheres '*touch externally*' is not even alluded to in the demonstration. The author usually cites his hypothesis by a marginal reference; but certainly not in the margin, nor, so far as we can see, in the text, does the limitation implied in the hypothesis affect the argument. Unless, therefore, we are wrong on this point, the proposition proves not only that contact, but all species of intersection, is limited to a single point. Even the author himself appears to have been unconsciously led by the obvious tenor of his argument, for the word 'touch' gives place to 'coincide' throughout the proposition, except only in the preliminary and concluding enunciations. The author's words are, 'if this,' namely, that they touch in more than a single point, 'be disputed, let it be assumed that they coincide, &c.' But we naturally look for, 'let them touch in more points than one,' and for some distinction between 'touching' and 'coinciding;' coincidence is afterwards shown to be possible, though the result of every case of this proposition is, that the *coincidence* assumed for argument's sake is announced to be impossible.

The author conjectures that Napoleon had the idea in his mind, 'that in the properties of the circle, or still more probably of the sphere, might be discovered the elements of geometrical organization.' We think it more likely that the idea in the mind of that 'eminent practical geometer' was, that in the possession of Europe, or still more probably of the *sphere*, might be discovered the elements of satisfied ambition, at least for animals with lungs and without wings. But we think the author has got the wrong end of a story about Mascheroni's *Géométrie du Compas*, not much known, which, as every thing relating to Napoleon has its interest, we will, therefore, cite with abridgment from the Preface to M. Carette's translation of that work:—

'Mascheroni published his *Géométrie du Compas* at Pavia in 1797, towards the end of Napoleon's stay in Italy. The latter had several conversations with the author about his work, and when he returned to France was invited by François de Neufchateau to meet a large party of members of the Institute. Laplace and Lagrange were there, and Bonaparte, in conversation with them, but particularly with the former, made known the work of Mascheroni, for the first time in France; and showed the solution of some of the

problems. After having heard him with attention, Laplace, who had been his professor of mathematics at Brienne, said, "General, we expected a good deal of you, but not lessons in mathematics."

This must have been the 'circular geometry' with which Bonaparte amused his staff on the way from Egypt.

Our limits will not permit our considering this work as an edition of Euclid; we can only say that the part which relates to nomenclature, the details of the propositions, and the scholia appended to many of them, are all excellent. If our author could tolerate an expressed axiom, he would be among the very best editors of Euclid; as it is, we think the work might be looked over with profit, as it certainly would be with interest, by every one who has studied geometry; as putting the reader in possession of the actual state of the controversy about the theory of parallels. But where the author departs from the old model, that is, does not like the avowed admission of the clearest physical truths on the evidence of the senses, he seems to us to substitute the tacit rejection of untruths from the same authority: if, then, he will not follow Euclid because the latter heads the school of axiomatic *assumption*, he himself must be looked upon, up to his fourth edition at least, as belonging to that of axiomatic *denial*.

BUTTMANN'S GREEK GRAMMAR.

Dr. Philip Buttmann's Intermediate or Larger Greek Grammar, translated from the German. By D. Boileau, Esq., &c. Edited, with a few Notes, by E. H. Barker, Esq. London: Black and Young. 1833.

WE are glad to see anything that Buttmann has done presented to the English reader in a shape fit to be read. In a former Number (Journal, No. 1) we had occasion to remark briefly on some very singular errors in the American translation and the English reprint of Buttmann's School Grammar. Though the present translation does not appear entirely unexceptionable, we have not met with any mistakes calculated to give it the same distinction as the other translation just alluded to. Buttmann wrote three grammars: the School Grammar, the Larger Greek Grammar, and the Complete Greek Grammar (*Ausführliche Griechische Sprachlehre*).* The book which is the subject of the present short notice is the Intermediate or Larger Grammar, now translated for the first time, as we are informed by the editor and the translator, from the *thirteenth* German edition.

* We saw Professor Robinson's (of Andover, U. S.) translation of Buttmann too late to notice it in this Number.

The Complete Greek Grammar only contains the etymology of the Greek language. Buttmann did not live to finish it by the addition of the syntax. It is, as far as it goes, an admirable work for the more advanced Greek scholar, and should take precedence of all yet existing. A translation has been announced of this work also; but it is not a mere translation that is wanted in the present state of our knowledge; there are additions wanted, and errors to be corrected, which defects, had the learned author lived, he would have been the first to remedy.

The present work is dedicated by the editor to Dr. Keate, head-master of Eton school. Whether it is from the fulness of respect intimated in the dedication, or from a notion that the book is much wanted there, we cannot decide. We can only hope that the object of the dedication will be fully answered by the book being recommended by the masters to their more advanced pupils.

We have observed some errors in the translation of the examples in the syntax, and others have been pointed out to us by a friend. Several of them appear to arise from a slight misconception of English terms, and might readily have been corrected by the editor.

P. 364.—‘Φιλοτιμώτατος ἦν, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα, he was uncommonly desirous of distinction, so as to put up with anything for the sake of being praised.’ The expression *put up with* is not very appropriate. Would Cyrus have *put up with* a blow or a kick?

P. 367.—‘οὐ γὰρ ἐκπέμπονται ἐπὶ τῷ δοῦλοι, ἀλλ’ ἐπὶ τῷ ὁμοιοι τοῖς λειπομένοις εἶναι, (speaking of colonists,) they are exported not to be slaves, but to be equal to those who are left behind.’ This translation is altogether bad, and the use of the word *exported* quite out of place.

P. 374.—‘Demost. Meid. 20. Ἐχρῆν αὐτὸν, τὰ ὄντα ἀναλίσκοντα, ὥσπερ ἐγὼ, οὕτω μὲ ἀφαιρεῖσθαι τὴν νίκην, by expending his own (fortune) like me, he thus (*i.e.* by this expenditure) must snatch the victory from me.’ This translation conveys a wrong impression, or rather no distinct impression at all. The proper meaning of ἐχρῆν in this passage is, no doubt, perfectly familiar to the editor, but the translation, as it now stands, will puzzle learners. The whole passage should have been quoted, which includes a previous infinitive (ὑποστῆναι), without which no complete translation can be made.

P. 404. We do not assent to Buttmann’s remark that in the formulæ οὐχ ὅτι, οὐχ ὅπως, the verb λέγω, or some such verb must be supplied. The misconception of this usage of ὅτι and ὅπως in such cases, has given rise to the theory of the

supplemental λέγω. In the following instance from Dion Cassius, given by Buttmann:—δανειζόμενος οὐχ ὅτι παρὰ τῶν ἰδιωτῶν, ἀλλὰ καὶ παρὰ τῶν πόλεων,—the word ὅτι refers to δανειζόμενος, and could equally well refer to a *whole* clause: ‘borrowing, not borrowing (in the place of the second *borrowing* stands ὅτι) from individuals, but also from cities.’ The emphatic καὶ in the second member shows that the ‘borrowing from individuals’ is not here excluded from the affirmation, but that something is superadded to it. The version given by the translator is—‘not only *by* private persons, but also *by* cities;’ such a mistake as this should not have been made by the translator, or overlooked by the editor.

P. 404.—‘Theophrastus. Οὐχ ὅτι ἀνέφου ἂν, ἀλλὰ καὶ ἐναυξεστέρας καὶ καλλίους ἐποίησε, it would not only have blown, but also,’ &c. We do not see where the wind comes from: there is no blowing in the Greek. Ἐναυξεστέρας, qu. ἐπαυξεστέρας. Blown, qu. grown, or what?

P. 406.—‘Thucyd. iii. 49.—ἡ μὲν προτέρα ναῦς ἔφθασε τοσοῦτον, ὅσον Πάχητα ἀνεγνωκέναι τὸ ψήφισμα, the first vessel arrived only a very little earlier, as Paches had already proclaimed the decree of the people.’ This is absolutely unintelligible, but bears the distinct impression of the confused idea which was the father of it. The exact measure (ὅσον . . . ψήφισμα) of the arrival of the first before that of the second vessel cannot be deduced from the English version: the original is as distinct a thought as words can convey.

P. 418. Buttmann illustrates the usage of φέρων commonly, but very incorrectly, called redundant, by this passage—‘εἰς τοῦτο φέρων περιέστησε τὰ πράγματα, he has (irresistibly) brought affairs to that point.’ We do not think *irresistibly* a good translation of φέρων; much less do we assent to the propriety of the Latin quotation of the editor as illustrating this usage of φέρων:—

‘So Virg. *Æn.* 8, 609,

At Venus æthereos inter dea candida nimbos,
DONA FERENS ADERAT.’

P. 341.—‘οὐ παντὸς εἶναι, not to be every man’s business (*i.e.*, not to be so easily done).’ The explanation mends the matter a little, but the translation is positively wrong. The original means ‘that it is not in every man’s power.’

P. 327.—‘οὐδὲ τὰ ἀναγκαῖα δυνάνται πορίζειν, they cannot even procure the needful (the necessary things).’ We do not know where this passage is taken from, no reference being given; but it is pretty certain that the translator does not see the distinction between πορίζειν and πορίζεσθαι. The emphatic

word *even* is wrong placed, as usual in our ordinary translations of similar passages.

P. 336.—‘Plato. *Gorg. init.*—‘Ἀλλ’ ἤ, τὸ λεγόμενον, κατόπιν ἐορτῆς ἤκομεν; do we come, as the saying is, after the feast?’ This translation of ἤκομεν seems ambiguous: possibly the right meaning—‘have we arrived, or are we come, too late?’ may be intended, but it is ill expressed.

P. 340. Buttmann is assigning the usages of the genitive. ‘4. To the question when? but only of an *indefinite time of some duration*—πολλῶν ἡμερῶν οὐ μεμελέτηκα, I have not practised for several days; ἐκεῖσε οὐκ ἀφικνεῖται ἐτῶν μυρίων.’ But this usage of the genitive is not limited to an indefinite time. Xen. *Anab. I. 7, 18.* Βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν. Other examples may be found.

P. 359.—‘Ἐὰν τίς τινα τῶν ὑπαρχόντων νόμων μὴ καλῶς ἔχειν ᾔγῃται, γραφέσθω, if any one should think any of the existing laws improper, he may propose a new law.’ Not having the original German before us, we do not know whether the mis-translation of γραφέσθω is due to the author or translator. It does not mean—‘he may propose a new law’—but, ‘let him proceed (*i.e.*, in the usual form) against the old law,’ for its repeal.

Such mistakes as we have pointed out, from a cursory examination of the translation, will show that it is not as accurate as it should be in the version of the syntactical examples. This is not a small defect, as the right translation of such examples is a great help to all students, and more especially to those who are obliged to trust mainly to their own exertions in learning the Greek language. We hope the translator, or rather the editor (for this is his business), may soon have the opportunity of correcting these, and whatever other mistakes there may be, in a second edition.

PRINCIPLES OF GEOMETRY.

Principles of Geometry familiarly illustrated, and applied to a variety of useful purposes. By the Rev. W. Ritchie, LL.D. F.R.S., &c. London: John Taylor, 1833.

WE have elsewhere so fully exposed our views on the method in which geometry should be taught, that, whether we are right or wrong, our readers will better judge of the actual contents of a book, by our comparison of it with the articles to which we allude, than by anything else that could be contained in the space which we are able to devote to the subject. Our

opinion remains unaltered; namely, that the truths of geometry should be first taught, as matters of ocular demonstration; that the first principles of reasoning should then be attended to; and lastly, the connexion of the facts in the first part by the methods taught in the second. Our creed, however, has no anathemas for any difference of opinion except one: we cannot tolerate the admission of any *bad* reasoning, for the sake of avoiding the occasional prolixity of that which is good; or the dressing up of anything in the shape of demonstration, which is not at least as strict as Euclid. With this proviso we can imagine many very useful modifications of our plan.

The work before us is intended principally for the use of teachers, or of pupils under *vivâ voce* instruction. We infer this from the occasional brevity of the illustrations, and the use of terms and modes of speech, which would be difficult, and of what we will venture to call *tuitional* remarks which would be useless, to the unassisted learner. We shall, therefore, judge the work by its actual contents, and not by the manner in which they are expressed.

At first sight this book made an impression upon us of the most favourable character, which, though seriously modified by further examination, is by no means destroyed, and in one of its grand features, at least, remains totally unaltered. So far as it is an exposition of geometrical facts, accompanied by practical illustrations and useful developments, we approve highly of all that is done, and consider the present production as an acquisition to the geometrical teacher, furnishing him with a well-selected supply of interesting matter, bearing immediately on the use, and even meaning, of the truths before him. But in all matters relating to definition and reasoning, our author has written in a manner which has filled us with astonishment, and has left us perfectly at a loss to understand whether he really means what he says, or whether some strange hallucination, either in ourselves or him, has interfered with the signification of the most common terms. We shall put the grounds of all we have said before our reader, and leave him to decide.

The fundamental propositions, as well of plane as of solid geometry, the latter however very partially, are placed before the teacher correctly and perspicuously. To these are added practical illustrations, such as are contained in the principle of the theodolite, and the various instruments of surveying, the vernier, &c.; and, which we are highly pleased to see, the method of geometrical analysis is brought forward, and insisted upon. We have not the slightest doubt that any reader who

examines the work will agree with us so far, and shall therefore not lose space in substantiating points upon which we feel we risk nothing by very positive assertion. We shall, therefore, proceed at once to the less agreeable, but more useful part of our task : more useful, because laxity of reasoning is very often excessively agreeable, where strictness would be perhaps somewhat dull at first; and we would rather that books like the present should sink into obscurity, with all their good points, than be made an instrument of banishing the soundness of logic from the establishment of geometrical truths. No reasoning at all, and welcome, but—no bad reasoning.

It appears that the author has agreed with us in feeling that geometrical results ought to be taught at an earlier age than is usually the case, and might be so, were it not for the difficulties of establishing them strictly. We have already recommended to dismiss the proofs entirely at first, and teach the properties of the angles of a triangle by precisely the same method which is used to prove mechanical truths, namely, ocular demonstration. Our author follows another plan. Where the reasoning which connects one proposition with another is *very* simple, it is correctly given, and often very happily; but where this is not the case, either good use is made of the terms ‘obviously’ or ‘must necessarily be,’ or else a set of words is substituted for proof, by which, if necessary, the most incongruous propositions might be also proved. In defence of this, the following very curious argument is given: curious, as we shall see when we come to trace its consequences.

‘Another reason why I have avoided a formal demonstration of the converse of a proposition is, that the proof is most frequently of that kind which is called *indirect*, or a *reductio ad absurdum*, that is, showing it would be absurd to suppose the contrary. Pupils have a dislike to this kind of demonstration, and for this as well as other reasons it should be used very sparingly in geometry. Besides, in every case the *real* converse is necessarily true, the demonstration of the proposition establishing the truth of the converse. Thus, for example, if it be proved that the equality of two of the angles of a triangle depends *essentially* on the equality of the opposite sides, it follows that the equality of the sides depends *essentially* on the equality of the angles.’—p. 85.

To take the preceding points separately, we have found that pupils have no great liking for any sort of demonstration, and the manner in which they show their dislike, by being always ready to *contract* good reasoning into bad, is to us sufficient proof of the necessity of inducing them to mend their habits.

We imagine all are agreed that the *reductio ad absurdum* should not be used more often than necessary; but no method has yet been found of avoiding it entirely: for we cannot call our author's plan of assuming converses, a *method*. What he says about the *real* converse, we agree to in one sense; but we suspect, from the latter paragraph, that we cannot agree as to what *is* the '*real* converse.' We can imagine any one saying that the common logical converse is not the *real* converse, in universal affirmative propositions at least; but that in interchanging the subject and predicate the latter ought to be limited as in the original proposition. For example, that of 'all right angles are equal angles,' (1) the *real* converse is not '*all* equal angles are right angles;' (2) but '*some* equal angles are right angles' (3). Let then (3), which is named by logicians a conversion *per accidens*, be called the *real* converse, which we hold to be very rational, and let (2), commonly called the converse, be entitled the *extended* converse, since the subject of (2) is more generally spoken of than the predicate of (1). This being supposed, we admit with our author that every proposition proves its *real* converse: and will never require proof from him. But it does not therefore follow, that every proposition proves its *extended* converse; and no one could imagine that our author would assume that it does. What then shall we say to the following?

'For when ABD is a straight line, these angles amount to two right angles, *therefore conversely*, when they amount to two right angles, ABD must be a straight line.'

Here is the *extended* converse assumed as a consequence of the original proposition. We beg leave to parody the preceding: for the assertion ' ABD is a straight line,' substitute 'an author makes a mistake,' and for 'these angles amount to two right angles,' read 'he is still a living man.' *Mutatis mutandis*, we have the following:—

'When an author makes a mistake, he is still a living man, *therefore conversely*, so long as he is a living man, he must make mistakes.'

We feel convinced that our author, if he be a living man long enough, will be able to confute the latter in his second edition; but how he is to do it without confuting the former, we are not able to guess.

The last part of our preceding quotation, beginning, 'Thus, for example, &c.' we are not able to understand. We do not see the consequence asserted; perhaps this arises from our not knowing what is meant by the emphatic word '*essentially*,' as

there applied. We may be dull perhaps, but the 'essences' of metaphysics do not strike our perceptions half so strongly as those which are sold with directions for use in the druggists' shops.

In the theory of parallels the same sort of conversion appears, and we have to add one more to the many methods of establishing the disputed axiom of Euclid. Is it not strange that an author, who professedly throws away much of the reasoning of Euclid, should make compensation by furnishing a proof of what Euclid never attempted to prove? Yet so it is; the pupil is shown that when two right lines make, with a third, angles together equal to two right angles, they do not meet in either direction, and *consequently* that, when they do not meet in either direction, they must make angles together equal to two right angles with any third line—(page 33).

Again, our author says (page 13), that a pupil who cuts out two triangles as described in Euclid i. 4, and applies them to one another, 'will clearly see that they not only *do* coincide, but they *must necessarily* do so.' What the pupil will see, *without the reasoning of Euclid*, more than that they *do* coincide, we cannot imagine: our only idea of *necessary* propositions is applied to those which we can show *by reasoning* not to be sometimes true and sometimes false, but *always* true.

We like popular illustrations very much when they are correct, but not in the contrary case. Our author illustrates the proposition, that the area of a circle is equivalent to that of a triangle, having the circumference for its base, and the radius for its altitude, in the following manner. He supposes a roll of ribbon half cut through, in which case the divisions will fall down on both sides, and the *circular* side of the roll will present the appearance of a triangle, having what was the circumference for a base, and the radius for an altitude. This is very ingenious, and might seduce any one into a belief of the proposition as of one *proved*. But if the roll were in the form of an elliptic, instead of a circular, cylinder, the same process would prove that an ellipse is equal to a triangle, having the circumference for a base, and either axis for its altitude. *Should* this unluckily turn out to be true, alas for Legendre and Jacobi! that they should so long have worn on their breasts enough to prove more than they ever could get out of their heads.

We might notice some little inaccuracies which require the author's attention in a second edition. The definition of a straight line, even as corrected in the erratum, is hardly necessary when the property implied in the definition is not to

be subsequently made use of. For *beginners* in geometry, a straight line is a straight line all the world over. Again, it is not true (page 75) that 'a plane surface is a figure bounded by *lines*,' even when 'line' means 'straight line.' Neither is it correct to say (page 135), that an interminate decimal fraction is incommensurable with the unit, at least there is an infinitude of ratios, which are incommensurable (if this be the meaning of the term), which are not so according to any other author. In the exercises also, which are in general very good, there are a few which might be omitted, either as little curiosities, in which the wonder only arises from the vagueness with which they are put, or as being fairly beyond, not only all pupils, but many teachers. Such, for example, as the following :—

'Prove that no more trees can grow at the same distance from each other on a mountain, than on the horizontal base on which it stands.'

'Why did the bee select the regular hexagon for constructing its cell, rather than the equilateral triangle or square ?

The first of these, if by '*distance*' be meant distance measured on the hill, as one might naturally suppose, is not true; and if horizontal distance be meant, there is hardly any exercise, and the diagram, which accompanies the question, will surely mislead the pupil. As to the second, we think we remember to have seen it proved very satisfactorily, that the hexagonal form of the cell is a consequence of the bee's number of legs, and not at all of any selection, or attention to the theory of *maxima* and *minima*. But even according to the common notion, it is a very hard question.

In conclusion, we recommend this book to teachers for the facts and the illustrations; but we put it to their discretion whether they will teach their pupils to reason by it, after the instances which we have selected. We all have heard of a student who read Euclid in an afternoon, that is, 'read the large print, and looked at the pictures of scratches and scrawls, but left out all the tiresome A's and B's and C's.' This latter part our author has partially done; if any intelligent teacher will complete the work, he will, in very little time, be able to give his pupils a great deal of the useful and the entertaining combined, and will, we doubt not, inspire considerable interest in the study.

While this article was going through the press, we have ascertained that the author has, since the publication of his work, made some additions to the preface. From a passage

which we now cite, we should imagine that some friend had suggested what might possibly be said upon his method of reasoning.

‘We could easily point out the very pages where a purely geometrical critic, who scarcely knows anything of the “delightful task,” will pick and cull, and find fault because these pages are not what they never were intended to be; but we shall refrain from doing so, lest we should fall into the error of writing a *long* preface to a *small* volume.’

This amuses us exceedingly; for the ‘delightful task,’ though from the context it might appear to be ‘picking and culling, and finding fault,’ which has been suspected by some to be delightful to reviewers, is no such thing. We remember well what it is; for in our first spelling-book, at a part yeleft the frontispiece, was an awful picture of an old lady and a birch rod, and a dozen children, who looked dismally cognizant of the probability of nearer acquaintance with the latter, and underneath was written:—

‘Delightful task! to rear the tender thought
To teach the young idea how to shoot.’

On looking at the ‘tender thoughts’ which this work inculcates, and seeing that it is now the *avowed* object to teach that, every bird being an animal, ‘*therefore conversely*,’ every animal is a bird, which is our author’s method of reasoning, we are of opinion that the young idea is made to shoot dreadfully wide of the mark.

We cannot but suppose that the author, when he wrote the preceding passage, was aware of the points on which any criticism must turn, and knew that, in his methods of reasoning, he differed from the universal sense of mankind. If so, well might he say that he knew the very pages (aye, and lines and words), on which a ‘purely geometrical critic’ would throw his censure; but we will go even further, and say that it is not necessary to be any great geometer to find him out. That the work was not intended to be correct is no answer, but a great aggravation; and changes our verdict from logical manslaughter into wilful murder.

NEW EDITION OF HERODOTUS.

‘Ηροδότου τοῦ Ἀλικαρνησσοῦς Ἱστοριῶν λόγοι 5, ἐπιγραφόμενοι Μοῦσαι· σὺν προλεγομένοις καὶ σημειώσεσιν, ἐκδίδοντος καὶ διορθούντος Ἀλεξάνδρου Νέγρη.

The History of Herodotus of Halicarnassus, in nine books, with Prolegomena, Notes, and Emendations. By Alexander Negris. 2 vols. 12mo. Edinburgh, Thomas Clarke. 1833.

THIS new edition of the Father of History is by a Greek. The Prolegomena, which are written in Romaic or modern Greek, open with a few remarks on the advantages of studying history, which contain nothing either new in thought or calling for particular examination. The life of Herodotus, which is also given in the Prolegomena, seems to require some animadversion, as, in our opinion, it is a very imperfect and incorrect sketch, and tends to perpetuate certain notions which will not stand the test of sound criticism. Being written in a language not generally read with fluency, even by professed Greek scholars, it is not likely to do any great harm in England; but as the author may be presumed to be chiefly writing for his countrymen, who are now, we hope, entering on a new career of intellectual existence, it is well that he should lead them into the path of sound historical criticism.

The writer has apparently not attempted to deduce the life of Herodotus from his own writings, which are almost the only genuine source from which correct information can be drawn. In chap. 8 (of the Prolegomena) and chap. 9, the author has given the order of the travels of Herodotus. He first makes him travel through Hellas (by which, we presume, Greece, in the common acceptance of the term, is meant), Epirus, Macedonia, Thrace; from Thrace he crossed the Ister, and visited the Scythian tribes. His next travels were (chap. 9) to Egypt by sea, from Egypt to Asia, ‘from Asia (these are the words of the author) to Colchis, Scythia, Thrace, Macedonia, and through Epirus into Hellas.’ For all this *order* of events there is not the least evidence, either in the work of Herodotus or elsewhere. We might, with a little pains, fix to a certain degree the order of time in which some places were visited, for example, he had seen Athens (i. 98.) before he had seen Ecbatana; but the whole series of his travels cannot be determined. The *extent* of his travels also is very imperfectly indicated by the vague terms of Egypt, Asia, &c. He went in Egypt as far south as Elephantine, and it is pretty certain (ii. 181.)

that he travelled into Libya as far west as Cyrene. He certainly visited Ecbatana, *Hamadan*, (i. 98.) and probably also Susa, *Sus*, (v. 52-54. vi. 119.) All this extensive travelling was completed, according to the author, before the expulsion of Lygdamis, the tyrant of Halicarnassus, and, consequently, before Herodotus had attained his twenty-eighth year, as we shall presently see.

Finding Halicarnassus distracted by contending factions after the expulsion of Lygdamis, Herodotus left his native country (chap. 12), and returned to Hellas (Greece) during the time of the celebration of the eighty-first Olympiad. Here, wishing to immortalize himself, according to the story, he read 'the beginning of his history, or, perhaps, the parts of it which were calculated to flatter the pride' of the assembled Greeks. The young Thucydides, then fifteen years of age (according to the author), was present with his father, Olorus, and burst into tears on hearing Herodotus recite his history at Olympia. The historian of Halicarnassus observed it, and congratulated the father on the promising disposition of his son. Herodotus employed (chap. 13) the next twelve years in completing his history and making himself better acquainted with the localities of Greece. 'At so great an interval (chap. 14) after the reading of part of his history at Olympia, about the close of the eighty-fourth Olympiad, he read another portion at Athens, during the Panathenaic festival. The Athenians, far from limiting themselves to bare praise, gave him ten talents in conformity with a decree, which was proposed by Anytus and ratified by the public assembly.'

The story of Herodotus reading his works at the Olympic games is grounded on a small piece by Lucian (Ed. Reiz. 4to. p. 831), entitled *Herodotus, or Aetion*, which is much too long to quote here. It is translated by Dahlmann (p. 12, &c., of his *Herodot. Aus seinem Buche sein Leben*, Altona, 1823), and examined in a way that leaves the story entirely without any credible foundation. The *Aetion* appears to be nothing more than an introductory address delivered by Lucian (see section 8) to an audience in Macedonia, and intended to prepossess his hearers in favour of his intended course of readings. That his account of Herodotus was merely fabricated to suit his own purpose, and produce the desired effect, can scarcely be doubted, if the *Aetion* is read with attention, and if we also take into the account Lucian's character and the general tenor of his writings. Dahlmann (pp. 28, 29) refers to several passages which ought to convince us that Lucian was not very particular either as to historical facts or the order of time; in several

instances he has either betrayed great ignorance, or what is, perhaps, quite as likely, he regarded the events of history as things to be moulded to suit his own purpose. The writer who could speak of the Saturnalia and *Panathenæa* (De Mercede Conductis, i. p. 696) as Roman festivals, must either have been very ignorant or very indifferent as to many matters which one who wrote as an *historian* would consider of some importance.

Mr. Negris has not represented Lucian's account fairly, for we must again remark, that it is on this idle story that the whole Olympic recitation rests, though Mr. Negris has not cited his authorities. Lucian says (p. 833) that Herodotus sung or chanted his *histories* before the full assembly, and 'charmed his audience so much that his books were named *Muses*, being, like the Muses, nine in number.' It seems to us that we must either take the whole of Lucian's tale, or reject the whole of it. We are not at liberty to change the story of Herodotus reading *nine* books, as the author has done, into a new story of his reading the *beginning* of his history,—a part, moreover, of all others, least likely to interest his hearers; nor can we, as the author has done, interpret nine books to be 'those parts most likely to flatter his audience : ' this supposes that the work was finished, otherwise such selections as are here alluded to could not have been made; and if the work was finished, or nearly finished, we do not see the necessity of twelve years' additional labour to qualify him to read another part (ἐν ἄλλο μέρος) to the Athenians. Besides, among the assembled nations at Olympia, it would have been rather difficult for Herodotus to choose *any* part which should please *all*. Some passages most creditable to *part* of the Greeks, at the same time reflect most severely on others. Further than this; it is almost the concurrent voice of antiquity that the reputation of Herodotus was never universal; he told too much truth to win the universal approbation either of his own age or of those who, like Plutarch, could not pardon him for giving the treacherous Boeotians their due share of censure. We assume, then, that if Herodotus read anything at Olympia, he read nine books of his history, which, if not finished to the last corrections, were complete in all their essential parts. Herodotus was then not thirty* years of age (see Dahlmann,

* Herodotus was born B.C. 484. Thucydides, according to the account of Suidas, at the time of this supposed reading at Olympia, was a youth (fifteen years old according to Mr. Negris), and the story will suit this age better than any other. Larcher places this public reading at the commencement of the eighty-first Olympiad, or B.C. 456, which would make Herodotus only

p. 20); is it likely that, at this early age, he had travelled so far, and written a work which looks more like the labour of an old man than a young one? 'I ask,' says Dahlmann, 'this short question—could he then with any propriety call Æschylus a poet of the earlier times (*ποιητῶν τῶν προγενομένων*), who, at the time of this recitation, had not been dead one single year?' To this remark it may, perhaps, be replied, that such passages, which are very numerous in Herodotus, may have been inserted by him at a much later period. This may be so, and in some instances certainly has been the case.

Plutarch in his treatise on the Malignity of Herodotus (*περὶ τῆς Ἡροδότου κακότητος*, vol. iv. p. 431, ed. Wytttenbach) says nothing of this recitation at the Olympic games, and we infer that the story was not known to him. It may be said, that as it was the design of Plutarch to exhibit Herodotus in the most odious light, he had a manifest object in saying nothing at all of the judgment pronounced by assembled Greece in favour of the historian of the Persian wars. But to this we may rejoin (Dahlmann, p. 33) that Plutarch, on this supposition, must have been both a knave and a fool—a knave for suppressing a species of testimony which a fair judging critic ought to have placed in the opposite scale to his own harsh censure; and a fool for not attempting to overthrow the credit of the Olympic story, which, if true, would prove that the contemporary Greeks, some of whom must have been most sensitive to the sharp criticism of Herodotus on their conduct, unanimously awarded him the meed of praise. We recommend the reader to Dahlmann's work for a discussion of this and other passages in the life of the great historian.

This edition is very neatly printed, and also, as far as we have examined, exceedingly correct. The notes to the first four books occupy only fifty small pages,—a space far too limited to allow anything like complete or satisfactory comment. Indeed we have no reason for supposing that the editor intended to offer his remarks as anything more than brief helps. Our opinion is, that such short notes, especially on an author like Herodotus, can be of no use at all; in Mr. Negris's notes, hundred of passages are necessarily left without comment, which require illustration more than those passages on which notes are made. With respect to emendations of classical authors, as a general rule, we object to them altogether; and to most of those introduced into the text by the editor we have

twenty-eight. Marcellinus, in his life of Thucydides, as Dahlmann remarks, does not say *where* the recitation took place. It might be the later recitation at Athens, and not that at Olympia.—See Dahlmann, p. 33.

particular and specific objections. We shall remark on a few instances where the editor seems to have done some service, and on others where he seems likely to mislead.

Lib. i. chap. i. "Ἀργος . . . προῖχε ἀπασι τῶν, &c., is translated—'Argos surpassed at that time in every thing the cities of the country, &c.' This, we believe, is the correct interpretation; but the editor would prefer ἀπασέων, if the MSS. allowed it. We are glad that he has not preferred it in spite of the MSS., for we really do not see what there is to object to in the ordinary reading. It is hardly correct to say—'supply χρήμασι or πράγμασι' with ἀπασι: χρήμα and πᾶγμα do not mean the same thing*.

Chap. 7.—The editor has changed the usual reading of twenty-two generations into fifteen, alleging in defence thereof Herod. ii. 142, where three generations are reckoned equivalent to one hundred years. There can be little doubt about some corruption lurking in the text, but we prefer keeping it as it is to any emendation that can be proposed.

Chap. 14.—Γύγης . . . ἀπέπεμψε ἀναθήματα ἐς Δέλφους οὐκ ὀλίγα· ἀλλ' ὅσα μὲν ἀργύρου ἀνηθήματα ἔστι οἱ πλεῖστα ἐν Δελφοῖσι. 'Construe as follows: ἀλλὰ πλεῖστα ὅσα μὲν ἀναθήματα, an idiomatic expression for *a great number of offerings*.' If Herodotus used such idioms as this, neither the editor nor any body else could understand him. The words are as clear as words can be, if a man will only look straight at them without perverting the arrangement which, to the mind of the author, conveyed his own meaning:—'whatever offerings of silver there are at Delphi, *his* are most.' The editor also gives another version nearly the same as this, but he construes the last clause in the following order:—πλεῖστα ἐστὶν οἱ. It is surprising that it is not seen that ἔστιν οἱ can only stand where it does, if we wish to keep the meaning which the author intended.

Chap. 17.—ὑπὸ συρίγγων, 'accompanied by the sound of pipes.' There is no objection to the translation, but we do not, with the author, consider ὑπὸ as equivalent to μετὰ either here or in similar passages.

Chap. 24.—τοὺς δὲ ἐν τῷ πελάγει ἐπιβουλεύειν τὸν Ἀρίονα ἐκβαλόντας ἔχειν τὰ χρήματα. 'This is one of the many examples to be found in different authors where ἐν is used for ἐς. The meaning is as if the Greek ran thus:—τ. δ. ἐπ., ἐκ. τ. Ἀ. ἐς τὸ πέλαγος, ἐ. τ. χ. This passage, which has embarrassed many of the learned, appears to me in nowise obscure or ambiguous, &c. The meaning certainly is what the editor has given

* In Thucyd. i. 9, there is a usage of προῦχων, like this usage in Herodotus.

by the new arrangement of words, but this is only part of the meaning. We were not aware before that this was a passage which required a note at the present day. The meaning is:—the sailors when they were out at sea (ἐν τῷ πελάγει) conspired to throw Arion overboard, &c.

Chap. 31.—ἐκκληϊόμενοι δὲ τῇ ἄρῃ. The editor thinks no correction necessary here, nor do we: he says—‘some would substitute ἐκδύόμενοι, and ἐξελαϊόμενοι.’ It is not worth while recording such absurd proposed changes: one of them—ἐξελαϊόμενοι—has not even the merit of being intelligible here.

Chap. 38.—διεφθαρμένον τὴν ἀκοήν. The editor changes ἀκοήν into φωνήν. ‘The word κωφός, § 34, signifying τὸν κοφθέντα καὶ ἀφαιρεθέντα τὴν ὄψα, i.e., a *mute*, as we may infer from § 85, a sense in which it is used indeed by all the ancient authors, I have no doubt that some copyist, ignorant of the true meaning of κωφός, wrote ἀκοήν instead of φωνήν, being led into this error by the more recent signification of the word, and that which it still retains in modern Greek, viz., *deaf*.’

This is rather a bold change, and quite an unnecessary one. It appears as if the editor had a notion that the bit of Greek which he has given explains the etymological origin of the word, into the elements of which he seems to think that ὄψ enters. The primary meaning of κωφός is nothing more than blunted, made dull, round, heavy, and lifeless, and it is peculiarly applicable to a blunted weapon. The word κωφός, in chap. 34, seems to us to express the *general* state of the youth’s faculties, who was certainly both deaf and dumb. Herodotus, no doubt, knew that a person born absolutely deaf continues, as a matter of course, dumb also; and such a person must always remain dumb, unless he is properly educated. In referring then to the want of *hearing*, as the great physical defect, the old writer did more wisely than his new editor in making the change.

Such a note as the following might have been omitted:—chap. 41, πρὸς δὲ τούτῳ: ‘I have followed this reading, which has the support of one MS., considering it superior to the common text,—πρὸς δὲ τούτῳ: but I should prefer πρὸς δὲ, ἐς τοῦτο καὶ σέ, if I had the authority of MSS.’ By referring to Schweighæuser’s ‘Varietas Lectionis,’ it appears that three MSS. have πρὸς δὲ τούτῳ: Schæfer adopted it from Reiske’s conjecture, and Schweighæuser kept it. We do not, therefore, understand what is meant by saying that the *common* text has πρὸς δὲ τούτῳ. The new reading which the editor would prefer, if the MSS. allowed it, is an old conjecture of Valknaer’s, adopted by Reiz.

Chap. 50. The editor very properly keeps τρίτον ἡμιτάλαντον,

Schweighæuser's correction for *τρία ἡμιτάλαντα*. We think he ought to have referred to the corrector's name; as it stands now, a reader may very fairly infer, that the correction was made by the present editor, though we do not think that it was his wish to convey this impression. The same remark applies to the following note.

Chap. 62. For the common reading *Ἀκαρνάν*, supported by all the MSS., the editor writes *Ἀκαρνεύς*, which, he says, 'is Ionic for *Ἀχαρνεύς*.' *Ἀχαρνεύς* is Valknaer's conjecture, adopted by Schæfer and Borheck; which, says Schweighæuser, must be the true reading, or else *Ἀκαρνεύς*. We doubt the propriety of any change.

Chap. 84, near the end, for *κατ' αὐτόν*, the editor writes *μετ' αὐτόν*, contrary to the best MS. We think *κατὰ* is right. Schweighæuser compares a similar usage in iii. 4.

Chap. 92.—*κνάφου* is a correction for *κναφήνιον*, *the shop of a carder*, which is the ordinary reading, but which certainly conveys a very ridiculous meaning.' It should have been added, that *κνάφου* is Wesseling's correction, which certainly appears necessary on comparing iv. 14. The general distinction between nouns in *-ος* and *-ειον*, intimated by the editor, is quite correct, but as many words in *-ειον*, such as *ἀγγεῖον*, *σφαγεῖον*, &c., do not refer to shops or buildings, the correction of Wesseling, though probable, is not quite certain.

Chap. 97.—The editor considers *δικῶν* the pres. inf. of *δικάω*, not the future of *δικάζω*. We never saw the verb *δικάω* before.

Chap. 109.—*εἰ δὲ θελήσει . . . ἀναβῆναι*. The same with *ἀναβήσεται*. B. ii. § 11, *ἐθέλησει ἐκτρέψαι*, for *ἐκτρέψει*, &c. These and many similar examples (see note B. vii. § 104), both in Herodotus and other authors, are sufficient to show that the paraphrastic future formed by means of the auxiliary verb *θέλω*, used by the Modern Greeks, is of very ancient origin.' This opinion, we believe, is correct; and though the doctrine has been laid down before, it has not yet met with that general reception to which it is entitled. A similar remark applies to some usages of *ἔχω*, on which see the editor's note on chap. 120.

Chap. 120.—*διατάξας εἶχε*. The common reading is *διατάξας ἦρχε*, but I prefer *διατάξας εἶχε*, used for *διέταξε*. The editor should define what he means by the *common* reading: *ἦρχε* is not found in Schæfer, Borheck, nor Schweighæuser. Though it seems quite clear, as the editor maintains, that *ἔχω* was used by the ancient Greeks as an auxiliary verb, it does not follow that it is exactly equivalent to the aorist.

When the Nurse (Τροφος), speaking of Medea's wrongs, says :—

‘ ——— οὗς προδοῦς’ ἀφίκετο
μετ’ ἀνδρὸς ὅς σφε νῦν ἀτιμάσας ἔχει.’—Med. 32.

it is clear that the aorist would not express so strongly the signification of ‘a husband who has wronged her, and whose injury is not repaired.’ The Greek phrase—οὗτος σὲ ἀτιμάσας ἔχει, is a more strictly intelligible expression than our ‘this man has dishonoured you:’ the passive notion expressed by the form ‘dishonoured’ is inconsistent with the leading notion of the sentence, which is that of the active agency of the injurer.

Chap. 155.—The editor reads—‘τὰ δὲ νῦν παρεόντα Πακτύης γὰρ ἐστὶ ὁ ἀδικέων, τῷ σὺ ἐπέτρεψας Σάρδεις οὗτος δότω τέ οἱ δίκην.’ The change consists in writing τέ οἱ for τοι, and taking away the comma after Sardis. As the text usually stands, it may admit of explanation thus:—‘as Pactyes is the culprit, let him be punished by your governor of Sardis;’ i.e., of course when Darius had sent somebody to release the governor from his blockade. If this interpretation is objected to, and there are several reasons against it, we must translate thus:—‘as Pactyes is the culprit, to whom you intrusted Sardis,’ &c. But this appears to be at variance with chap. 153, where we are told that the command of the city was intrusted to Tabalus, a Persian. The reader may consult Schweighæuser’s note on this passage, which he will probably not consider satisfactory, nor are we able to propose anything better than what we have done. The δότω τέ of the editor we cannot admit, because this correction of the passage by the introduction of τε is not consistent with the Herodotean usage of that little word, as far as we understand it.

Chap. 167.—‘τῶν δὲ διαφθαρεισέων νεῶν τοὺς ἄνδρας, οἳ τε Καρχηδόνιοι, καὶ οἱ Τυρσηνοὶ ἑλαχόν τε αὐτῶν πολλῶ πλείους, καὶ τούτους ἐξαγαγόντες κατέλευσαν,’ the editor has the following remark:—‘to understand this passage we must arrange the words as follows—οἳ τε Κ. κατέλευσαν καὶ οἱ Τυρσηνοί, οἳ πολλῶ πλείους αὐτῶν λαχόντες, καὶ τούτους ἐξήγαγον.’ We readily plead our total ignorance of the meaning of this passage after the editor’s new arrangement: what have we to do with the arrangement of the words of Herodotus? he has arranged them himself, and if we alter his arrangement, we may make sense into nonsense, but that is the full extent of our arranging powers when thus applied to his text.

Chap. 174.—The words—ἀργμένης δὲ ἐκ τῆς χερσονήσου τῆς

Βυβασσίης, ἐούσης τε πάσης τῆς Κνιδίης, πλὴν ὀλίγης, περιῤῥόου—
 are arranged thus in the note:—‘τῆς χερσονήσου δὲ τῆς Κνιδίης
 ἀργυμένης ἐκ τῆς Βυβασσίης, ἐούσης τε πάσης περιῤῥόου, πλὴν ὀλίγης :
the Peninsula of Cnidia, beginning from Bybassia, and &c.
 The perplexed construction of the text has led some critics to
 imagine that there was a peninsula called Bybassia, but prob-
 ably it was only a small district of Asia bordering upon the
 peninsula of Cnidia.’ But Herodotus says there *was* a penin-
 sula called Bybassia (ἐκ τῆς χερσονήσου τῆς Βυβασσίης), and as
 to the order of the words, nothing could be clearer. The sub-
 ject of which predication is made is—τῆς Κνιδίης, *the Cnidia*,
 which, as the historian tells us, began at, or from, the Cher-
 sonese Bybassia, and was completely surrounded by water,
 except a small portion where the canal was dug, which was to
 defend the Cnidia on the land side, that is, on the side of the
 peninsula of Bybassia; the existence of which peninsula, then
 called Bybassia, is as distinctly affirmed in this passage as if
 Herodotus had written a long chapter about it.

Chap. 194.—The editor has retained φοινικηίους, which has
 been commonly changed into φοινικηίου, though, as far as we
 understand Schweighæuser’s remark, all the MSS. have the
 accusative. We are inclined to think the editor is right in
 retaining the MS. reading, and yet we doubt whether the
 editor’s interpretation of ‘casks made of the date-tree’ is right.
 Our reason for doubting about this is that the date-tree is not
 adapted for making staves.

We have here examined a few of Mr. Negris’s notes on the
 first book: from our remarks it will appear that we generally
 differ from him as to the propriety of his emendations, and fre-
 quently also as to the accuracy of his explanation. If we were
 to pass an opinion on the notes to the rest of the work, it would
 not be materially different.

HEBREW LITERATURE.

OUR object in the present article is briefly to notice some of the most recent publications on Hebrew, which may be useful to students and learners, who have not the opportunity of making themselves regularly acquainted with the progress of this branch of philology: We observe that the Rev. Alfred Jenour, author of a translation and exposition of Isaiah, had a similar intention when he composed his—

Treatise on Languages, their Origin, Structure, and Connections, and the best Method of teaching them; containing an Account of the most useful Elementary Books in Latin, Greek, French, Italian, Spanish, and German, as also in Syriac, Arabic, Persian, and Hindostanee, with particular Directions for the Study of the Hebrew, and a Summary of its Grammar. London, 1832, 8vo. pages xi. 172, price 3s. 6d.

We think that the intention specified in the title is so much beyond human powers, that we cannot feel disappointed in finding the information given in this work very defective and inaccurate, even as to the spelling of the names of authors whose works are recommended. We will endeavour to supply some defects of Jenour's treatise, by briefly pointing out those Hebrew works only which are the best in their kind at the conclusion of the year 1833. We most properly begin with Gates and Introductions, as

The Gate to the Hebrew, Arabic, and Syriac, unlocked by a new and easy Method of acquiring the Accidence. By the Author of the Gate to the French, Italian, and Spanish unlocked. London, 1828, 8vo. price 7s. 6d.

The author of this book (Goodbough) begins with asserting, in the words of Celerier, whose Hebrew Grammar we have mentioned in No. XI. of our Journal, a fact of which none will doubt who reads our pages: 'Il est de fait que l'étude de l'Hébreu, comme celle des autres langues Orientales, reprend en beaucoup de lieux une nouvelle vie. La Société Biblique, couvrant le monde entier de ses presses et de ses traducteurs, ranime partout la science des livres saints.' This Gate contains a curious collection of testimonies in behalf of the Hebrew language, like that of Addison in his Spectator, No. 405: 'There is a certain coldness and indifference in the phrases of our European languages, when they are compared with the Oriental forms of speech, and it happens very luckily, that the Hebrew idioms run into the English tongue with peculiar grace and beauty. Our language has received

innumerable elegancies and improvements from that infusion of Hebraisms which are derived to it out of the poetical passages of Holy Writ. They give force and energy to our expression, warm and animate our language, and convey our thoughts in more ardent and intense phrases, than any that are met with in our own tongue. There is something so pathetic in this kind of diction, that it often sets the mind in a flame, and makes our heart burn within us. How cold and dead doth a prayer appear that is composed in the most elegant and polite forms of speech which are natural to our tongue, when it is not heightened by that solemnity of phrase which may be drawn from the Sacred Writings! It has been said by some ancients that if the gods were to talk with men, they would certainly speak in Plato's style; but I think, we may say, with justice, that when mortals converse with their Creator, they cannot do it in so proper a style as that of the Holy Scriptures,' &c. The greater part of this 'Gate' is filled up with extracts concerning schools, literature, and learned men among the Jews, their forms of devotion, versions of the Bible, on Arabic and Persian literature, notices of remarkable linguists, and a notice of the Mutual Education Society from the Monthly Magazine for May, 1821. We are informed that Dr. Spencer, at Bristol, conceived, some years before 1821, the idea of forming an institution in which the languages of Holy Writ should be taught gratuitously; and that he commenced his plan by obtaining from each individual a solemn promise that he would, at the expiration of three years, take four other pupils, and instruct them gratuitously in all those things which he should be taught in this Institution for acquiring an accurate, critical knowledge of the Holy Scriptures in their original language. Under this condition, he took four young men as students, whom he instructed in their own language grammatically, in rhetoric, logic, the Hebrew of the Old Testament, the Greek of the Septuagint and the New Testament; besides this, the students read with him the history of the empires with which the Jews were connected, and studied the customs of the Jews, and other eastern nations, Christian ecclesiastical history, &c. The increasing character of this Institution, surpassing Rabbi Akiba and his 40,000 disciples, was calculated as follows:—

Founder	1
In three years completes the education of	4 students,
who finish in 6 years	16
9	64
12	256
15	1024
18	4096

At this ratio it was calculated, the author gravely informs us, that, after thirty years, one million forty-eight thousand five hundred and seventy-six Hebrew scholars would be formed ; so that if their multiplication had not been unexpectedly checked, it is quite evident that, long before a century had elapsed, the number of Hebraists would have been more than all the millions who at present inhabit our terraqueous globe.

There are added to the 'Gate' twenty-one lithographic plates, which exhibit some abridgments of the Hebrew, Arabic, and Syriac grammar, but they are not very accurate. The constituent parts of the 'Gate' are amusing, but incoherent gleanings.

מבוא לשון אמת. *A practical Introduction to Hebrew, with an Appendix, containing critical Observations on the Spanish and Portuguese Pronunciation of the Sacred Tongue.* By G. F. Walker. London, 1833. 8vo. pages 64.

This work is for the use of persons desirous of acquiring a knowledge of Hebrew, who are as yet unacquainted with the characters of the alphabet ; it is not intended to supply the place of a grammar, but merely to serve as an introduction to one.

The following passage is characteristic : ' a knowledge of the Hebrew language may be deemed essential to every one who would rightly understand the Word of God, but to royal arch-masons it is peculiarly so, inasmuch as it is the language in which everything that could be written respecting the mysteries in arch-masonry has been recorded. It is true, the well-instructed arch-masons well know where to find translations of the works referred to ; but it is equally true that no other language is capable of exhibiting the etymology and signification of Hebrew words in the manner of the original ; for that power which exists in the characters of the Hebrew alphabet, suitable to the nature of things expressed by words composed of them, is wanting in other languages. Thus the beauty of the passage

Gen. ii. 23. לואת יקרא אשה כי מאיש לקחה זאת

is lost in translation ; for there is no other language that possesses the faculty of forming a word in a regular manner, suitable to denote a female human creature grown to maturity.'

Concerning the last assertion, we might observe that the authorized English version has rendered this passage most

exactly: 'She shall be called *woman* (womb-man), because she was taken out of man.' So also has the Arabic,

وينبغي ان تسمى امراه لانها من امري احدث

In a similar manner the passage is exactly rendered in several dialects, in some of which, it was necessary to frame a new word for this passage, as—

Symmachus: Αὐτὴ κληθήσεται ἀνδρὶς ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήφθη αὐτή.

Vulgatus: Hæc vocabitur *virago*, quia de viro sumta est.

Xantes Pagninus: Vocabitur *virissa*, quia de viro sumta est ista.

Tremellius et Junius: Hæc vocabitur *vira*, eo quod hæc ex viro desumta est.

Diodati: Costei sarà chiamata *Huoma*, concio sia cosa ch' ella sia stata tolta dall' Huomo.

Spanish, Basileæ 1569: Esta sara llamada *Varona*, porque del Varon fue tomada esta.

Portuguese d'Almeida: Esta será chamada *Varoua*, porque do Varão foi tomada.

So the old French version has *homace*, and Osterwald *hommesse*.

In a similar manner several translators in the Teutonic languages before and after Luther:—

German: Man wird sie Männin heissen, darum dass sie vom Manne genommen ist.

Dutch (Dordrecht translation): Men zalze Manninne heeten; om datze uit den man genomen is.

In a similar manner the Flemish.

Swedish: Hon skal heta *Manna*, ther fore, at hon är taghen uthoff mannemon.

Danish: Denne hun skal kaldes mandinde, thi denne er tagen af manden.

But whilst we object against the overstatement that no language could furnish an adequate expression for **יְהוָה**, we are fully convinced that every translation is, in comparison with its original, only like the wrong side of a beautiful texture compared with the right.

Mr. Walker supports his statements concerning the niceties of Hebrew pronunciation with numerous quotations from Rabbinical writers.

Our readers are aware that, of late years, no individual has had a greater influence on the revival of Hebrew learning than Dr. Wilhelm Gesenius of Halle, whose lexicographical works have been mentioned in No. XI. p. 90, &c., of our

Journal. The other works by which Gesenius has advanced the study of Hebrew are the following, the prices of which we have marked in Prussian dollars, which have the value of 3s. each.

Geschichte der hebräischen Sprache und Schrift. Eine philologisch historische Einleitung in die Sprachlehren und Wörterbücher der hebräischen Sprache. Leipzig, 1815, price 1 $\frac{1}{3}$ dollar.

The substance of this history of the Hebrew language and literature either has been, or shortly will be, published in English, with additions and corrections, by Professor Stuart, of Andover, in North America.

Other works are—

De Pentateuchi Samaritani Origine, Indole, et Auctoritate Commentatio philologica critica. Halæ, 1815, 4to. price $\frac{5}{6}$ dollar.

Ausführlich grammatisch-kritisches Lehrgebäude der hebräischen Sprache, mit Vergleichung der verwandten Dialecte. Leipzig, 1817, 8vo. price 4 dollars.

Der Prophet Jesaja, übersetzt und mit einem vollständigen philologischen kritischen und historischen Commentar begleitet. Leipzig, 1821, 4 vols. 8vo. price 8 dollars.

The translation contained in the first volume is sold separately.

J. L. Burckhardt's Reisen in Syrien, Palaestina, und der Gegend des Berges Sinai aus dem Englischen, mit Anmerkungen von Gesenius, mit Charten, Plänen, und vielen Griechischen und Semitischen Inschriften. Weimar, 1823, 3 dollars.

Anecdota Orientalia, Fasc. I.

Also, under the title :—*Carmina Samaritana e Codicibus Lomlinensibus et Gothanis edidit et Interpretatione Latina cum comment. illustravit* Guil. Gesenius. Lipsiæ, 4to. 1 $\frac{1}{6}$ dollar.

De Inscriptione Phœnicio-Græca in Cyrenaica nuper reperta. Commentatio philologico-critica. Halæ, 4to. $\frac{5}{8}$ dollar.

Hebräisches Lesebuch. Fifth edition. Halle, 1828, $\frac{5}{8}$ dollar.

This Hebrew Chrestomathy, or delectus, bears also the title of *Hebräisches Elementarbuch, 2^{ter} Theil.*

The first volume of the Hebrew elementary work is the *Hebräische Grammatik, Zehnte sehr verbesserte, vermehrte und theilweise umgearbeitete Auflage.* Halle, 1831, 8vo., price $\frac{7}{8}$ dollar.

Gesenius has obtained by these and his other works

noticed in Number XI. of this Journal, a kind of imperial authority in everything relating to Hebrew, which may be compared with that once exercised by Goethe on the belles lettres of Germany. This authority has increased the influence of Gesenius as a teacher, and in this respect has been favourable to the study of Hebrew; but it might have produced at last an implicit acquiescence in his discoveries and a stagnation of research, if it had not excited a reaction which manifested itself in the works of Ewald, and in the applause with which they were received, especially by those supra-naturalists, who, like Hengstenberg, in his work on the Messianic prophecies, (*Die messianischen Weissagungen des Alten Testaments*,) impugned the rationalism of his age, and who, without finding in Ewald a decided supra-naturalist, nevertheless employed his authority in order to invalidate that of Gesenius, who inclines to rationalism.

The reader will not expect to find in the work of Ewald (*Kritische Grammatik der hebräischen Sprache ausführlich bearbeitet von D. Georg. Heinrich. August. Ewald*, Repetent an der theologischen Facultät in Göttingen. Leipzig, 1827, 8vo. Pages iv. 684), the *elementary* facts of Hebrew grammar entirely different from those which were stated by the Buxtorfs father, son, and grandson, and by Gesenius and his followers in Europe and America. The characteristics of Ewald's Grammar consist, in his manner of accounting for the general rules, and in his attempts to refer the rules and their apparent exceptions to more general principles. But this laudable aim leads Ewald into a number of new conjectures, which, in his Critical Grammar, he pronounces authoritatively against his predecessors in terms like the following:— 'The division of the vowels into three classes, which was introduced by Trendelenburg, and adopted by most of the modern grammarians (Gesenius, *Lehrgebäude*, p. 36) is *entirely false*. It has no good reasons, and overlooks entirely the relation of segol with *putach*.'—Krit. Gr., p. 69. 'The pronunciation of *u* for kibbuz is entirely false.' See the erroneous ideas concerning kibbuz and schurek in the '*Lehrgebäude* of Gesenius,' &c. p. 36.—Krit. Gr. 69. 'The first (:) in קִי is not mobile, as Gesenius thinks.' According to the whole spirit of the system it must be (:) quiescent. The long vowel arises from the accent only, &c. 'The circumstance that קִי might be said for קִי does not prove the identity of (:) and (·).'
Kr. Gr. 73.

The conjectures of Ewald were, however, generally supported by independent investigations, the results of which

were rendered more accessible to students in his shorter grammar (*Grammatik der hebräischen Sprache des A. T. in vollständigen Kürze neu bearbeitet von G. H. A. Ewald, a. o. Professor zu Göttingen. Leipzig, 1828. 8vo. p. xvi. 34.*) and in the Hebrew Manual for school instruction. (*Hebräisches Lesebuch für den Gymnasial-Unterricht mit Hinweisen auf die Sprachlehren des Herrn Professor Ewald und einigen Anmerkungen desselben von H. D. A. Sonne, Leipzig, 1830, 8vo. p. xx. 164.*) Winer's *Lexicon Hebraicum*, 1828, which was, until the last lexicon of Gesenius in 1833 was published, for about five years the best work of its kind, contributed, by its references, to that general authority which Ewald's grammar obtained. Various improvements in the recent editions of the Hebrew Grammars by Moses Stuart, Samuel Lee, and Wilhelm Gesenius, might be traced to Ewald.

Mr. Roorda being obliged to lecture, according to the regulations in Holland, in Latin, felt the necessity of composing a new grammar, in which he incorporated the improvements made since the time of Schroeder, whose '*Institutiones ad Fundamenta Linguæ Hebraicæ*,' last edition, Glasguæ, 1824, was formerly the text-book of the students at Amsterdam, and, we presume, in all the Athenæa and universities of Holland and Belgium.

The new text-book, which is now used in the lectures on Hebrew grammar at Amsterdam and Leyden, was composed by Roorda, with the friendly assistance of his former teacher, Arentius Hamaker, professor of oriental languages at Leyden. It bears the title of *Grammatica Hebræa auctore Tacone Roorda. Volumen prius, de Elementis Vocibusque simplicibus. Lugduni Batavorum. 1831. 8vo. pages xxii. 285*; it sells in London for twelve shillings. The second volume will contain the Syntax. Roorda's work will be useful to those who are desirous of knowing somewhat of Continental Hebrew Grammaticography, and are unable to read the German originals of Gesenius, Ewald, Hupfeld, Stier, &c.

The most recent important work on Hebrew Grammar, which is still scarcely known in Germany, and not yet, as far as we know, imported into England, is,—

Neu Geordnetes Lehrgebäude der hebräischen Sprache nach den Grundsätzen der Sprach-entwicklung als durchgängige Hinweisung auf eine allgemeine Sprachlehre

dargestellt von Rudolf Stier, Pfarrer in Frankleben bei Merseburg. Erster und Zweiter Theil. Die Laut und Wortlehre. Leipzig, 1833, 8vo. page xvi. 507.

Having, in the present Number, no space to substantiate our assertion, we merely direct the attention of British scholars to the existence of this work, which will soon become generally known; and, we venture to predict, it will also be translated, or at least imitated, although the author, being a country clergyman, has not the same opportunity as professors at the universities of reducing his theory to practice. It is the best work now extant in any language on the elements, and what is usually called the Etymology of Hebrew. The Syntax, it is said, will be published in a separate volume. The excellence of Stier's grammar consists especially in his always establishing the rule of general grammar before he proceeds to its application to Hebrew.

Having mentioned what we believe to be the best grammar, which, being written in German, is not accessible to most English scholars, we may add, that the best Hebrew Dictionary, as we consider it, has lately been published in Latin, namely, *Lexicon Manuale Hebraicum et Chaldaicum in Veteris Testamenti Libros. Post Editionem Germanicam Latine elaboravit multisque modis retractavit et auxit* Guil. Gesenius, Philos. et Theol. Doctor hujusque in Academia Halensi, P. P. O., &c. *Dies diem docet.* Lipsiæ, 1833, 8vo. pages x. 1123. This work sells at the foreign booksellers in London for about twenty shillings. It differs from the former German and English editions of this work in having a better arrangement of the primary and secondary significations of words. Gesenius acknowledges that he owes in this respect some improvements to Winer. Gesenius has also made some etymological enlargements, pointing out the connexion between Hebrew and the Indo-Germanic languages: for instance, such as פתח, πειθω. This book has an excellent Latin index, which may serve as a *Lexicon Latino-Hebraicum*; and the work will probably remain the best of its kind till Gesenius himself has finished his *Thesaurus*, of which the first *fasciculus* was published 1829, 4to., or until Professor Lee in his *Lexicon*, which has been announced, embodies the information of Gesenius.

The מדרש מלים. *A Hebrew and English Lexicon*, by Michael Josephs. London: printed for the Author, and sold by Pelham Richardson, 23, Cornhill, 1833, 8vo. price 10s. 6d. is not yet complete. We perceive, from the perusal of the first half, that the author has avoided several defects

in Mr. Newman's Dictionary, which we mentioned in Number VIII. of our Journal; and the present work, although it is rather a vocabulary than a dictionary, will probably be for some time the best in its kind. We do not, however, altogether approve of the entire omission of articles like *Abbot*, *Abbess*, *Convent*, *Monk*, *Monastery*, &c., for which either the Rabbinical literature furnishes corresponding terms, or which might be given by approximation. Instead of these words, others, like *Abba*, *Algorism*, *Mealman*, &c., being of rare occurrence, might have been spared if it was necessary to condense the work.

The articles *Abstruse* and *Abstruseness* have been rendered by כָּמוֹס קָשָׁה. We think that קָשָׁה mas. and קָשָׁה fem. expresses the idea more exactly. The words *Absurd* and *Absurdity* have been translated by circumlocution דָּבָר לִשְׁכָּל הַמַּתְנַגֵּד and by אֵינֶלָּה בִּסְלָה. The root נגד does not occur in the Old Testament in the Hithpaël and in this sense. *Absurd* should be translated תִּפְלָה תִּפְלָה בְּלִי מַעַם. Under the article to *Abhor*, might have been mentioned תִּעֵב, as it occurs

Deut. vii. 26. וְלֹא תָבִיא תוֹעֵבָה עַל-בֵּיתְךָ וְהָיִיתָ חָרָם כָּמֹהוּ. שִׁקְץ תִּשְׁקָצְנִי וְתִעֵב תִּתְעַבְּנִי כִּי חָרָם הוּא; literally, and not shalt thou bring abomination into thy house, lest thou shouldst become a curse like unto it; detesting thou shalt detest it, and abhorring thou shalt abhor it, because a curse it (is). Compare Job ix. 31. xix. 19. Ps. v. 7.

In spite of such defects as we have pointed out, this English and Hebrew Lexicon is the best extant in English, although not equal to a similar work published ten years ago, under the title of *Deutsch-Hebräisches Wörterbuch*, *ausgearbeitet von* Dr. Johann Friedrich Schröder. Leipzig, 1823, 8vo. page x. 1040.

Whoever wishes to form an exact estimate of the great progress which has been made in England in this branch of lexicography may compare the work of Mr. Josephs with a vocabulary in English and Hebrew, added to *Robertson's Compendious Hebrew Dictionary*, corrected and improved by Nahum Joseph. Bath, 1814, 8vo. Such trifles as the publication just mentioned would at present find no encouragement.

The most correct edition of the Hebrew classics is the last reprint of Vander Hooght's Bible, which has been revised by Mr. Hurwitz, and published by James Duncan, Paternoster Row. London, 1833, price 15s., and on better paper, 21s.

The circumstance of Mr. Hurwitz having recommenced his lectures at the London University, and that the Rev. Mr. Boys' lectures on Hebrew, in Middleton Square, and at Brighton are well attended, are new proofs of the increasing interest in England for the study of Hebrew.

The best philological commentary for beginners, of recent date, is, the *Commentarius Grammaticus Criticus in Vetus Testamentum in Usum maxime Gymnasiorum et Academicarum adornatus*. *Scriptis* Franc. Jos. Valent. Dominic. Maurer Phil. Doct. Soc. Historico. Theol. Lips. Sod. Ord. Fasciculus Primus. *Lipsiae*, 1832, 8vo. Fasciculus Secundus, 1833. The principal merit of this book consists in its judicious references to the recent grammatical works of Gesenius and Ewald. Rosenmüller's *Scholia in Compendium reducta*, *Lipsiae*, 1832, contain far less grammatical information than Maurer, but they are superior in historical matter.

To sum up briefly the information of the preceding pages, we are of opinion that the best Hebrew text is contained in Hurwitz's revision of Vander Hooght's Bible. London, 1833. The best grammar is that of Rudolf Stier, 1833, or for the mere English reader, that of Lee, 1832—the best lexicon that of Gesenius, 1833, or for the mere English reader, the translation by Gibbs, published by Duncan, 1833. The best pocket dictionary is, *Lexicon Hebraicum*, by Leopold, 1832, or the Manual which we have noticed in our article on Hebrew Grammars and Dictionaries in Number XI.

A Hebrew Grammar, designed for the Use of Schools, by Christopher Leo. London, 1832, 8vo. price 4s. 6d.

Is one of the usual skeleton grammars, but it contains somewhat better information on the accents than many similar publications. We have heard of a similar little grammar by Mr. Oppenheimer, teacher of languages at Cambridge, and of a Catechism of the Hebrew Grammar, belonging to the set of Pinnock's Catechisms; probably not unlike to the *לשון עברי מורה דרך* das ist *Elementarisches Unterrichtsbuch zur Erlernung der Hebräischen Sprache*. *Zum Schul- und Privat-Gebrauch*, von Moses Heinemann. Berlin, 1830. Mr. Heinemann was convinced that a grammar without any philology was a desideratum in our days, and he hopes to have filled up this gap in literature. We consider that monographs like the following are more useful than constant repetitions of the Elements of Grammar under various titles.

Die Hebräischen Nomina, eine Beilage zu den Hebräischen Sprachlehren für den Schulgebrauch, insbesondere aber für solche welche sich selbst unterrichten wollen, dargestellt von Dr. Joh. Fried. Schröder. Braunschweig, 1830, 8vo. pages vi. 58.

The author has omitted in this monograph on the Hebrew nouns whatever has been fully explained by Gesenius and Ewald. His work may be considered a supplement to the most intricate part of Hebrew grammar.

The utility of exact translations cannot be doubted. The book of Psalms has been oftener translated than other parts of the Bible. Some of the best modern translations of the Psalms are,—

I Salmi di Davide, tradotti dal Testo Originale dal Dottore G. Bernardo de Rossi, Professore di Lingue Orientali. Parma. 1808. p. 282.

To this edition are added notes by the learned translator.

A New Translation of the Book of Psalms, from the original Hebrew, with Explanatory Notes, by William French, D.D., Master of Jesus College, and George Skinner, M.A., Fellow and Tutor of Jesus College. Cambridge and London, 1830, 8vo. page vii. 253. price 8s.

A very respectable performance, which most likely contributed to the perfection of the following work :—

A New Translation of the Book of Psalms, with an Introduction, by George R. Noyes. Boston, 1831, 8vo. p. xxviii. 232.

This American translator is an able scholar, and his version is perhaps the best of the Psalms in English, but his introduction and arguments have a rationalistic tendency. The work sells in London at the American booksellers for about 7s. Mr. Noyes' translation of Isaiah and most of the Minor Prophets has been lately imported, price 7s.

La Bible; Traduction nouvelle, avec l'Hebreu en regard, accompagné des Points-voyelles et des Accens toniques (בגיות), avec des Notes Philologiques, Géographiques et Littéraires, et les Variantes de la Version Septante et du Texte Samaritain. Par S. Cohen, Directeur de l'Ecole Israélite de Paris, &c. 1832.

Of this work three volumes have been published, containing Genesis, Exodus, and Leviticus. The notes are mostly taken from the *באור* of the Pentateuch by Moses Mendelsohn, and from other Jewish commentators, which are less known among Christians. Sells in London for six shillings the volume.

Die Schriften des Alten Testaments übersetzt von J. C. W. Augusti, und W. M. L. De Wette, have been continued, revised, and re-edited, by De Wette alone, under the title,—

Die heilige Schrift des Alten und Neuen Testaments, übersetzt von Dr. W. M. L. De Wette. Heidelberg: 1832, large 8vo., three volumes.

This edition, which is, perhaps, the best German translation now extant, contains the Apocrypha. The poetical books are not metrically arranged as in the former edition of Augusti and De Wette. The annotations are also omitted, and only the variations of other translators briefly marked at the bottom of the page.

Another good German translation is the revision of Luther's, by the learned senator of Frankfort on the Maine, Friedrich von Meyer, which has lately been printed several times, with and without notes at the bottom of the page.

* Some persons do not quite approve of the English of the following work; but we consider it on the whole a good translation.

The Book of the Prophet Isaiah, translated from the Hebrew Text of Van der Hooght. By the Rev. John Jones, M.A., Prae-centor of Christ Church, Oxford, 1830, p. 204, price 5s.

Mr. Jones availed himself of the great work of Gesenius on Isaiah, which we have mentioned.

Das Buch Hiob. Uebersetzung und Auslegung nebst Einleitung über Geist, Form und Verfasser des Buchs von D. Friedrich Wilhelm Carl Umbreit, Ordentlichem Professor der Theologie an der Universität zu Heidelberg. Zweite verbesserte und vermehrte Auflage. Heidelberg, 1832, 8vo. p. lviii. 387.

This is the best philological work on Job.

The best specimen of the art of translating with which we have met is,

Hebräische Propheten, übersetzt und erläutert von Friedrich Rückert. Erste Lieferung. Uebersetzung von Jesaia, 40-66. Uebersetzung von Hosea, Joel, Amos, Obadja, Micha, Nahum, Habakuk, Sephanja, Haggai, Zacharia, Maleachi. Leipzig, 1831, 8vo., p. 144. Costs in London, 4s. 6d.

This translation is the most perfect which we have ever seen in any language. Friedrich Rückert has used the German with a freedom which will not be approved by those who require for every expression some precedents from the writings of Lessing, Schiller, and Göthe, but which is similar to the boldness of biblical writers in Hebrew and Greek. Mr. Rückert's surprising command of language is already known, which enables him not only to express the metre and the rhymes, but even the *lusus verborum*, assonances and alliterations of Persian poetry.

The Roman Catholics of Germany have of late also shown

that their knowledge of Hebrew did not die with Jahn. The author of the following work is already known as a philological traveller in the East, and as editor of the Greek New Testament.

Die Zwölf Kleinen Propheten als Fortsetzung des Brentano Dereser'schen Alten Testaments aus dem Hebräischen übersetzt und erklärt von Dr. J. Martin Augustin Scholz. Frankfurt am Main, 1833, 8vo. p. xiv. 410.

The same portion of the Old Testament has been lately published under the title,—

A Literal Translation from the Hebrew of the Twelve Minor Prophets, with some Notes from Jonathan Yarchi, Aben Ezra, D. Kimchi, and Abarbanel. By A. Pick, London, 1833, p. xii. 177, price 14s.

The preface says :

‘The excellences of the authorized translation of the Scriptures have been much extolled, and have been diffused through society by the recommendation of men able to decide on the subject. It has, however, often been acknowledged, that this translation is not faultless ; and though superior as a whole to anything that has yet appeared, many of its parts are capable of improvement. The translators aimed continually at catching the spirit of the original languages, and in most instances they have succeeded to a wonderful extent. Nevertheless, in the attempt they have sometimes lost sight of the literal meaning of the inspired writer. The design, therefore, of any new translation should not be to set aside the authorized version, but to act as an assistant to it, by directing the reader to the plain grammatical reading of the original. Thus he may be enabled to enter more simply into the mind of the spirit, unshackled by the views of men. This is the chief design of the present work.’

If this was the chief design, whoever compares its execution with the Hebrew text will admit that Mr. Pick has missed his mark, because his translation is less literal than the authorized version. It both omits and adds some words, and others are taken in a sense in which they never occur in the Bible. We will only mention of the latter kind, one instance taken from the first chapter of his book : ‘I will break the bow of Israel for the deep iniquity of Jezreel’ בעמק זרעאל. The authorized version is : ‘in the valley of Jezreel.’—*sapienti sat*. The book abounds with unphilological innovations of this kind.

It appears that Mr. Pick, in his translation of the Minor Prophets, like Mr. Bellamy in his Pentateuch, had a strong inclination to differ from the authorized version. The word עמק, which, according to other translators, is *vallis*, ‘regio depressa longe lateque patens,’ βαδὺς τόπος, and according to the authorized version *valley*, *Thal*, is according to Mr. Pick, *deep*

iniquity. Picus Mirandola seems to have prophetically announced Pick's, as well as Bellamy's translation, 'Movent mihi stomachum grammatistae quidam, qui quum duas tenuerint (vel tenuisse sibi videantur) vocabularum origines, ita se ostendant, ita venditant, ita circumferunt jactabundi, ut prae ipsis eruditos, quotquot antea operi institerant, pro nihilo habendos arbitrentur.'

We hope that Mr. Bellamy, who is undoubtedly a man of learning, but of wild and unsound learning, and who formerly, by a sort of Rabbinical sagacity, was enabled to miss the sense of the plainest passage, will improve those parts of his translation which he is just now publishing, according to the instructive, but rather harshly expressed lessons of the *Vindiciae Hebraicae; or a Defence of the Hebrew Scriptures, as a Vehicle of revealed Religion. Occasioned by the recent Strictures and Innovations of Mr. Bellamy, and in a Confutation of his Attacks on all preceding Translations, and on the Established Version in particular.* By Hyman Hurwitz, London, 1820, 8vo., p. 270, price 9s.

The perusal of this severe but deserved reproof, by which Mr. Hurwitz became generally known among Christian divines in England, is strongly recommended to future translators.

To these translations from the Hebrew we add the following translation into Hebrew:—

A New Revision of the New Testament in Hebrew, by Dr. Neumann, of Breslau, edited by the late Mr. Greenfield, was published in 1831 by Mr. Samuel Bagster of Paternoster Row for eight shillings, under the title,

סֵפֶר הַבְּרִית הַחֲדָשָׁה עַל פִּי אֲדָרְגֵנוּ וּמִזִּישֵׁינוּ יֵשׁוּעַ הַמָּשִׁיחַ נִעְתָּק

מִחֲזִינִית אֶל הָעֵבְרִית: בִּלְגֵדוֹ בְּשָׁנַת הַמָּשִׁיחַ אִיתִלֵּא 16mo.

This is an uncommonly beautiful volume. Several mistakes of earlier editors have been avoided. In the editions of the *ברית חדשה על פי משיח נעתק מלשון יון ללשון עברי* Londini. Typis excudebat. A Macintosh. 1821. 8vo., there remained several mistakes even after the most distinguished scholars of Great Britain and Germany had been employed in the revision of this edition of the Hebrew New Testament. An almost ridiculous blunder was the constant use of the word גַּב, which means in the Old Testament *back* or *middle*, for the Greek σῶμα. For instance, Mat. vi. 22.

יֵר הִגִּי הָעֵינִי לָבוֹ אִם עֵינִי תִמְיָמָה כָּל-גִּיד יִהְיֶה מָאוּר is literally,

‘the light of the *back* is the eye; therefore, if thy eye be perfect, thy whole *back* will be light.’

‘And if thy eye be evil, thy וְאִם עֵינְךָ רָעָה כָּל־גֻּבֶּךָ יִהְיֶה חֹשֶׁךְ whole *back* shall be darkness.’

Since the word *σωμα* is of very frequent occurrence in the New Testament, it is of no small importance, that Neumann and Greenfield have translated it correctly by גוּיָה *body*.

We have not heard of any metrical compositions in Hebrew being published in England since the קִינַת יִשְׂרָאֵל. *A Hebrew Dirge, chaunted in the Great Synagogue, St. James's Place, Aldgate, on the Day of the Funeral of her Royal Highness the Princess Charlotte*, by Hyman Hurwitz, with a translation in English verse, by S. F. Coleridge, Esq. London, 1817, 8vo., and קוֹל בְּרִי. *The Tears of a Grateful People, a Hebrew Dirge and Hymn, chaunted in the Great Synagogue, St. James's Place, Aldgate, on the Day of the Funeral of his late most sacred Majesty King George III. of blessed memory*, by Hyman Hurwitz, translated into English verse by a Friend. London, 8vo.

The philological influence of composition in Hebrew may be compared to that of Latin and Greek composition. Whoever understands a language thoroughly is able to write it, and the practice of writing tends to produce a still more complete acquaintance with the language.

In Britain, where the public instruction in Hebrew has been more defective than in Germany, Holland, and in the United States, literature has endeavoured to make up the deficiency of masters by the publication of Claves.

Davidis Regis Lyra Prophetica, sive Analysis critico practica Psalmorum, in qua Voces omnigenæ ad regulas artis revocantur, earum Significationes explicantur, et Elegantia Linguæ evolvuntur. Additæ sunt Harmonia Hebræi Textus cum Paraphrasi Chaldæa et Versione LXXII. ; et brevis Institutio Linguæ Hebrææ et Chaldææ. Studio Victorini Bythneri, Ling. Hebr. Prof. The last edition of this well-known work of a learned Pole is that of Glasgow, 1823, 8vo. price 20s. pages 370, and the Index and Institutio, pages 126.

This useful book has passed through many editions in England, and is now again out of print, which is also the case with the *Clavis Pentateuchi*, &c., of Robertson. A new edition of this work has been published. *Ex recension*

Josephi Kinghorn, *cum Notis, necnon ultimis Animadversionibus Auctoris doctissimi*. Norvici, 1824, 8vo. pages xxv. 714. Index 43. price 28s.

Books of this kind seem to sell better in England than in Germany. They are useful to those beginners who are debarred from *vivâ voce* instruction.

Similar works are :—

Narratio de Josepho e sacro Codice desumpta. Textum Hebraicum Punctis appositis Maioreticis ad Analysin revocavit Notisque philologicis instruxit Stephanus Reay, A.B., Oxonii. E Typographeo Clarendoniano, 1822, p. viii. 218.

This work is adapted to Schrœderi Institutiones Linguae Hebraeae, and is therefore now less useful, although in itself superior to the following work :—

An Analysis of the Text of the History of Joseph, upon the Principles of Professor Lee's Hebrew Grammar. By the Rev. Alfred Olivant, M.A. Second Edition. London, 1833, 8vo.

The German Claves to the Psalms, by Professor Paulus of Heidelberg, and by Dr. De Wette, are not written for mere beginners; this is also the case with the German Clavis by Professor Paulus to Isaiah, which has been superseded by the work of Gesenius on Isaiah.

MISCELLANEOUS.

FOREIGN.

FRANCE.

Alteration of the course of Study pursued in Public Schools.—A new system, so far as the education of pupils is concerned, has been lately introduced into the Royal Colleges in the French metropolis. The junior classes, from the sixth to the third, go through a course of natural history, elementary mathematics, and geometry. But when they quit the third class, they have the choice of one of two distinct courses of study. The youth to whom languages and literature are an object, enters into the second, and thence into the rhetorical class; whilst a course of special instruction in the higher mathematics and natural sciences is open for the youth who is not intended for what is termed a professional career.

Literary Men on the Pension List.—One of the French papers has published a list of literary men and females who receive an annual allowance out of the secret service money at the disposal of the government. The number of these pensioners amounts to eight and thirty. The smallest amount of allowance is forty, and the greatest, one hundred and twenty pounds. Amongst those who enjoy the latter, is the widow of *Abel Rémusat*. We observe also the following well-known names on the list; *Sonnet*, forty pounds; *Charles Nodier*, seventy-two; *Andrieux*, eighty; *Méry*, sixty; *Barthélemy*, sixty; and *Champollion Figeac*, forty-eight pounds.

The Royal Library, on the 1st January, 1833, contained 1,985,000 volumes, including the MSS., engravings, and numismatical works. In the course of the present month (January, 1834) the number of volumes will be two millions or upwards, since nearly twenty thousand volumes have been added to the library during the twelve intervening months.

National Education in France.—The bill for regulating *primary instruction* in France, introduced into the Chamber of Deputies by M. Guizot, and passed into a law on the 28th of June, provides for the establishment of schools of the following descriptions.

Every commune is bound to provide, either by itself or conjointly with one or more neighbouring communes, one primary school of

the lowest order. In this school, *moral instruction* is to be given to the children; reading, writing, the principles of the French language, ciphering, the elements of geography and history, and an acquaintance with the authorized system of weights and measures, are to be taught. The master of this establishment is to be furnished by the commune with a suitable house, surrounded with a field, and he is to have a fixed salary, the minimum of which is to be 200 francs (8*l.* 6*s.* 8*d.*;) in addition to which he is to receive, from such of the parents of the children as can afford it, certain fees. The fees are to be exacted not by the master himself, but by a public officer delegated by a council of commune on his account.

County-towns having a population exceeding 6000 souls are bound, individually or conjointly, to maintain a school of the second class (secondary schools), in which, in addition to the instruction given in the first or lower order of schools, the children are taught the elements of geometry, with its ordinary application, particularly to linear drawing and land-measuring; the elements of the physical sciences and of natural history, as they are applicable to the common uses of life; singing, the elements of history and geography, and foreign languages. The wishes of the parents must always be consulted and complied with as to their children's participation in the religious instruction given. As this second class of schools are designed for the children of parents above meant, there is no gratuitous admission, except in the case of extraordinary talents in the poor scholar of the lower class, who receives the advantage of a higher education as a reward; but in order that the rate of payment may be very moderate, the master is to receive a fixed salary, of which the minimum is 400 francs (16*l.* 13*s.* 4*d.*), in addition to the fees. In this class of schools, as well as in the former, the fixed salary of the master is to be paid wholly by the parish, if possible; or, if not, partly by the department or county; and the state itself is to come in aid as *un dernier ressort*.

The third class of schools, styled *normal*, are for the training of masters. The Royal Council, in their regulations of the 19th of July last, which relate to diplomas of capacity and boards for examining teachers, direct that the candidates for such diplomas of the lower class shall be required to pass an examination in the following subjects, and in the rotation of subjects hereunder designated; namely—

MORAL AND RELIGIOUS INSTRUCTION.	{ <i>Catechism.</i>	
	{ <i>The Scriptures.</i> { Old Testament. New Testament.	
READING.	{ <i>Printed Books.</i> { French. Latin.	
	{ <i>Manuscript or</i> <i>Lithographed.</i>	
WRITING,	{ <i>Ordinary.</i>	
	{ <i>Round.</i> } in letters. { Ordinary. Capitals.	
	{ <i>Running hand.</i>	

METHODS OF TEACHING WRITING AND READING.

ELEMENTS OF THE FRENCH LANGUAGE. $\left\{ \begin{array}{l} \textit{Grammar.} \left\{ \begin{array}{l} \text{Grammatical Analysis of} \\ \text{phrases dictated.} \end{array} \right. \\ \textit{Orthography.} \left\{ \begin{array}{l} \text{Theory of.} \\ \text{Practice of.} \end{array} \right. \end{array} \right.$

ELEMENTS OF ARITHMETIC. $\left\{ \begin{array}{l} \textit{Theory} \left\{ \begin{array}{l} \text{Numeration.} \\ \text{Addition.} \\ \text{Subtraction.} \end{array} \right. \\ \textit{of.} \\ \textit{Practice} \left\{ \begin{array}{l} \text{Multiplication.} \\ \text{Division.} \end{array} \right. \\ \textit{of.} \end{array} \right.$

LEGAL SYSTEM OF WEIGHTS AND MEASURES, AND CONVERSION OF OLD MEASURES INTO NEW.

THE ELEMENTS OF GEOGRAPHY AND HISTORY.

The candidates for diplomas of capacity of the higher class are to be examined in the following subjects, according to the order of succession here laid down; namely,—

1. In all the subjects comprehended in the preceding enumeration, which relates to pure elementary instruction; and, in addition, a fuller development of *Moral and Religious Instruction*; together with *Arithmetical Proportion*, and the *Rules of Three*, and *Partnership*.

2. ELEMENTS OF GEOMETRY; angles, perpendiculars, parallels; surfaces of triangles, polygons, and the circle; volumes of the simplest bodies. *Linear Design*.

Usual applications of GEOMETRY.—Mensuration, surveying, drawing plans.

Such *Elements of the PHYSICAL SCIENCES* and NATURAL HISTORY, as are applicable to the common purposes of life, including the definitions of the simplest machines.

Elements of GEOGRAPHY and GENERAL HISTORY, and the Geography and History of France.

Elements of the Mechanism of the Globes.

SINGING.—Theory and practice of Music and Vocalism.

METHODS OF TEACHING.—Simultaneous and Mutual.

A statement of the details of the examination is to be drawn up and signed by all the examiners, as well as by the candidate. The principal town in each department is to have a distinct board of examiners. Every individual, who shall have completed his eighteenth year, is authorized, on producing his baptismal certificate, to present himself at the Board of Elementary Instruction for the purpose of undergoing examination as to his capacity. The examinations are to be public, and to be held in a hall, which is attached to some public establishment; and public notice of such examinations is to be given by the rector of the academy (or local branch of the university of France). A three years' diploma may be given to such candidates as have not passed a successful examination with regard to their qualification in singing.

Oriental Languages.—The lectures annually delivered in the Royal School for the living Eastern languages, at Paris, are dis-

tributed as follows for the academical year 1833-1834. *Arabic*, Baron Silvestre de Sacy; *Vulgar Arabic*, M. Causin de Perceval, fils; *Persian*, M. Quatremère; *Turkish*, Le Chevalier Am. Jaubert; *Armenian*, M. Le Vaillaut de Florian; *Modern Greek* and *Greek Palæography*, M. Hase; *Hindustani*, M. Garcin de Tassy; and *Archæology*, M. Raoul Rachette. Each of these courses is continued three times a week during the season.

Corporal Punishment in Schools.—The Abbé Loison, head of an establishment for education at Boulogne-sur-Mer, appeared before the tribunal of this town, under the charge of having inflicted blows with a whip on the young Alexis, aged ten years. The President asked the accused what was the form of the whip which he had used. He replied that it consisted of seven thin strings, with small knots. On the President observing, that the schoolfellows of Alexis, who were called as witnesses, had declared that the strings were as thick as a quill, and the knots as large as gooseberries, the accused replied, that the witnesses, being at a considerable distance from him, could not see well, and that fear must doubtless have magnified the objects to their eyes. To settle the question, the Procureur du Roi required the whip to be produced; but the accused made no reply to this demand. The tribunal, after ten minutes' deliberation, pronounced sentence, by which, on the ground that the Abbé Loison had struck the young Alexis without having any right to do so, he was condemned to pay 100 francs, to undergo 20 days' imprisonment, and to pay costs, according to article 311 of the Code Pénal.—*Journal des Débats*, 23d December, 1832.

The minister of Public Instruction has addressed a circular to the prefects of the departments, requiring returns of catalogues of all the books in the several communal libraries within their districts. The object of this is to arrange, with the consent of the Communal Councils, for exchanges of books, so that those which, according to the pursuits and extent of the education of the inhabitants, are uninteresting or useless in one commune, may be transferred to another, where they may be serviceable. The prefects are also required to cause an examination to be made into the several public collections of books within their respective departments, in order to discover any scientific or literary works fallen into obscurity, but which may contain matter that may be useful and instructive to the people at large, particularly recommending a minute inspection of all manuscript copies of Greek and Latin classics, pointing out those of Terence, Quintilian, Suetonius, Livy, Cicero, Greek glossaries, and others. Manuscripts relating to the history of France are also recommended to peculiar attention. There are but few departments which do not possess some volumes, or at least some unpublished documents, illustrative of their local history, either as to the towns, families, or remarkable persons. 'But the labour,' the minister adds, 'will be imperfect if it be confined only to the public libraries, and not extended to

other deposits, such as the archives of several departments and communes which are, perhaps, still more rich in documents of this nature. Nothing is more desirable than a complete investigation of the whole of these archives. I know, indeed, that there are not fifteen towns in France in which this investigation has been made, even in the slightest manner. I am aware, also, that to render these searches complete and effectual, not only some expense will be incurred, but several years must elapse. Be this as it may, it is nevertheless important that they should be immediately commenced, and followed up with perseverance and diligence.—*Galvani's Messenger*.

SPAIN.

The Spanish government appear to mistrust the spirit which may be manifested in the national universities; at least the opening of that of Segobia has been officially postponed, and a similar measure is said to be in contemplation with regard to the remainder. Madrid, 9th November.

Morning Meetings.—The Spaniards have a species of public amusement (though it deserves a far better name), which consists in the superior class of the male inhabitants collecting, between ten and eleven in the forenoon, in some public promenade or open space. In Madrid the favourite place of meeting is the Puerta del Sol; in Toledo, the Zocodover; in Seville, the Plaza de Santo Domingo; and in Granada, the Plaza de Vivarrambla and the Zacatin. These assemblages bear a striking resemblance to the ancient forum and *ἀγορά*: the subjects discussed at them are not merely private concerns, but the leading topics of the day; and the groups who take part in the latter, handle the matter in debate with a degree of talent and ardour, as well as unsparing freedom, which, however incredible it may seem, are rarely to be found under any other sky. These morning meetings are so dearly prized by the Spaniard, that I have heard many declare,—and they were men who had visited the gayest capitals in Europe and were otherwise overpartial, as I conceived, in their estimate of the superiority of foreign countries,—that all the recreations and enjoyments which London, Vienna, and Paris afforded, could not make amends for the loss of the brief matin-hour which they had been accustomed to while away at the Puerta del Sol. But these assemblages carry, intrinsically, far greater weight with them than what appears upon the surface. Any person capable of appreciating the character and bias of the ever-changing crowds which collect, and disperse to collect again, at the Puerta, needs no other key to the course which public affairs are likely to take, and will find himself seldom at fault in his conjectures.—*Huber's Sketches*.

VALENCIA.—In the year 1831, this town, together with the lands belonging to it, possessed a population of 118,952 souls; amongst whom, however, about 4000 individuals, consisting of the garrison

and temporary residents, are not included. The number of inhabitants within the walls of Valencia was at that time 65,036; namely, 28,802 males and 36,234 females. The number of elementary schools for boys amounted to 22; in which there were 24 teachers and 3545 pupils; and for girls to 58; in which there were 72 female teachers, and 2711 pupils. The ecclesiastical part of the population was 1553 in number; namely, 586 lay clergy, 573 monks, and 394 nuns.

PORTUGAL.

The Church.—The numbers of the clergy, whether lay or secular, have been greatly exaggerated; many have carried them as high as two hundred thousand, and some as high as three hundred thousand individuals; had this last calculation been well founded, one Portuguese in every ten would be of the ecclesiastical order. We have, however, reason to believe that confidence may be placed in the following return, which exhibits an essentially different state of things.

The secular clergy consists of 18,000 persons, including 41 chaplains to hospitals.

The monasteries contain 5760 male persons.

And in the nunneries there are 5903 females.

These form a total of 29,704 individuals, in which number the menial assistants, as well as the novices in nunneries, are comprised. This portion of the population of Portugal is located in 498 convents and hospitals. Excluding the assistants and novices, the proportion, relatively to the whole number of Portuguese, will be one in every 118 persons. If the comparison, however, be confined to male ecclesiastics, the proportion will be one in every 63 male persons; and even this must affect the agriculture and general industry of the country to a most prejudicial extent. It will be readily conceived, too, that the people at large, observing so many ecclesiastics rise from inferior stations to the enjoyment of a state of comfortable indolence, must be naturally induced to bring up their children to a monastic life in preference to preparing them for any laborious calling. The prejudice which must result to the substantial interests of the nation, from this perversion of the objects for which our being was given us, is as self-evident as it is incalculable.

SWITZERLAND.

BASLE.—In consequence of the divorce which the Helvetic diet has lately pronounced between the town of Basle and, with the exception of one or two insignificant districts, the rural part of the canton, great anxiety is felt, as well among the townsmen as in Switzerland generally, on the subject of the division of the property belonging to the university of Basle, between the 'Civic' and the 'Champaign' cantons. The inevitable consequence of any such division would be the ruin of the university; and an equally deplorable result would affect the whole of Switzerland, if it should be decided that a similar division is to be made of the public library

and scientific collections belonging to the town of Basle, in its former character of metropolis of the old canton. We trust that the good sense and patriotism of the two parties will suggest the means of averting a blow, which would be severely felt throughout their native country. In the mean while, deputations from the two cantons have pleaded their respective claims before certain commissioners at Aarau, to whom the decision has been referred; and the result of their deliberations is anxiously looked for.

ZÜRICH.—Professor Oken, the rector of this infant university, has publicly denied, in his official character, the existence of the ‘Burschenschaft,’ or any other political association among the students, and borne his testimony to their assiduous deportment. We also learn, that there has been some increase in the number of admissions during the present session; more youths of Swiss extraction have availed themselves of the institution, but the German students are gradually withdrawing from it. The ‘Album Professorum’ gives the following detail of faculties and professors:—

Ordo Theologorum.—H. C. M. Rettig (of Giessen); F. Hitzig (of Haniugen); J. Schulthess; L. Hirzel; and S. Hess. (5.)

Ordo Juris consultorum.—F. L. Keller; L. de Leew (of Weilburg); G. Snell (of Idstein); J. A. Seuffert (of Heidelberg); H. Escher; and J. C. Bluntschli. (6.)

Ordo Medicorum.—J. L. Schoenlein (of Bamberg); C. F. de Pommer (of Heilbrunn); H. Locker; Zwingli; J. C. Spöndli; H. Demme; J. L. Balber. (6.)

Ordo Philosophorum.—J. C. Orelli; E. Bobrick (of Strasburg); J. L. P. Snell; J. J. Hottinger; C. J. Loewig; J. G. Baiter; H. R. Schinz. (7.)

In all 24 Professors, besides Laur. Oken (of Offenburg), rector, and professor in ordinary of Philosophy.

Every Man's House his Castle.—It was one of the primitive privileges of the Swiss, that a man's house should be held as an inviolable sanctuary; and its sanctions went to so great a length in remoter times, at least in the case of the people of Kyburg in the canton of Zürich, that any offender in the town, who sought an asylum from the pursuit of the law, might remain safe from molestation even under the cover of the projecting roof of a neighbour's house, so long as his offence was not accompanied by murder, or an attempt at it.—(*Escher's History of the Burg of Kyburg.*)

The Rhætians.—The Rhaitoi, Rhæti, or Rasenes, a Celtic people, who were driven from the plain country by Teutonic hordes, and took up their abode among the Alps, were probably one of the most ancient communities in Gaul. The one name was derived from *Resina*, a town still existing in the Tyrol, and the other from the aboriginal *Rhaezün*, (Rhætium), in the Grisons. Strangers, in former times, were accustomed to call them *Tür-*

rhenoi, or Tur-Rhenes, implying people of the Upper Rhine, or Rhenish mountains; for *Tur*, or *Tür*, whence Taurus, signified a mountain: in the same way as the whole of the tribes in the Alps were called *Taurisci*, Tusci, or Tusici; and hence another of their towns was denominated *Tuscanum*, from its original name of *Thusis*, now-a-days Tusoun, on the Rhine.

There can be little doubt that the *Latins* (*Latini*) were the primitive tribe among the *Turrhenes*; from this tribe one of the largest of their valleys took the name of *Latium* or *Latina*, which has been corrupted into *Giadinna* among the Italians, and *Engadin* among the Germans. Their aboriginal tongue has, on the contrary, retained the name of 'Ladin' to the present hour. The ancient *Rhætians*, being pressed sore by the inroads of their Celtic (Teutonic?) invaders, descended into the warmer regions of Italy, and wandered as far as the banks of the *Tiber*, where, in conjunction with some *Pelasgic* and *Greek* settlers, they became one of the leading people in Italy, and retained not only their old name of *Tur-rhenes*, simultaneously with the more modern ones of *Tusci* and *Latini*, but their native language and manners. They built *Alba*, and then *Rome*, on the site of a hill on the *Albula*, subsequently called the *Tiber*, which a sacred oak had, in far earlier times, rendered popular by the name of 'Vaticanus.' *Niebuhr* has shown the groundlessness of *Livy's* assertion, that certain tribes, who were expelled by the *Celts* from the lands about the *Po*, became, under their leader *Rhætus*, the first founders of the *Rhætian* name and people. And there is not a single name to be found, in the whole extent of *Rhætia*, the parentage of which can be traced to Upper Italy. On the other hand, the names of the mountain villages of the *Engadin* occur in a most remarkable manner, and particularly in the instances of districts and water-courses, even south of the *Tiber* itself. We need but recal such names as *Roma*, *Remuria*, *Alba*, *Lavinium*, *Laurentum*, *Ardea*, *Valerii*, *Latium*, *Albula*, *Falisci*, *Medullium*, *Cures*, *Pæstum*, *Samnium*, *Sabini*, *Sinuessa*, *Umbria*, and others; and then remark that, prominent and hallowed as they are, they have sunk into desuetude, even under the very sky where the language of *Rome* yet survives; whilst among our mountain regions, though so long subjected to the German yoke, though the native race has commixed with *Aleman* and *Goth*, and though daily parting with the use of the *Latin* tongue, there is not a stripling but is familiar with the names of *Romein*, *Remus*, *Albannas*, *Lavin*, *Lavrün*, *Ardez*, *Valere*, *Ladin* and *Giadinna*, *Albula*, *Falise* (or *Fläsch*), *Madullein*, *Curia* (or *Cuera*), *Peist*, *Samnaum*, *Savien* and *Tshapina*, *Umbrien*, and *Mount Umbrail*, as well as others. Every nation which adopted the laws and language of the masters of the world, called them 'Roman;' but the native of the *Engadin* fetter with pride to his 'Ladin,' as if in proof that his name is of more ancient date than the 'seven hills,' and in contempt of the more modern 'Roman,' which falls on his ear like a re-echoing fetter. The very name of *Italy*, which has been so fiercely disputed, and is derived by some from *vitalos* (or *vitulus*), is, in all probability, of

northern descent ; for, in old German, *Iddalja* signifies a declining, or moving down from one's higher home (descensus montis.)

The Rhætian, in common with his brother Gaul, called his gods *Aes*, or *Ares* (the lofty) ; or else *Lars*, *Lases*, and *Lares*, signifying masters ; whence the Scotch, *laird*, and the English, *lord*. His monarch was, therefore, called *Lars*, or, like all celtic chieftains, *Rex*, *reges* ; in Scotch, *Rìgh*, and in German, *Reiks*, *Recke*, and *Rix*. He saluted the principal of his deities with the name of *Dius*, *Divus*, *Deus*, or *Dius-Pater* ; his goddess of earth was called *Vesta*, the Grecian *Hestia*, and the German *Hertha* ; and his god of war, *Ares*, or *Mars*. Add to this, that the old Gallic and German word *Her*, the *Heros* and *Here* of the Greek, was parent to the Rhætian's *Herus* and *Hera*, a general title of honour. *Lucumo* was also a name which he gave to royalty, as well as to one of his mountains.—(*Dr. Henne's Grisons.*)

BELGIUM.

In the year 1830, this kingdom contained 4046 elementary schools, which were attended by 293,000 children ; at the close of last year the number of schools had increased to 5504, and of children attending them, to 368,156.

The Universities.—We hear that the University of *Liege* has at no former period entered so many students as during the present winter session. The whole of the classes are said to be crowded. But at *Louvain* the students vehemently oppose the new statutes, which are represented as being more than commonly severe, and they have treated many of the Professors to what the French call ‘*charivaris* ;’ anglicè, ‘marrow-bones and cleavers.’

HOLLAND.

The state of the Dutch universities, during the years 1830 and 1831, was as follows : In 1830 the number of students matriculated at *Leyden* was 684 ; at *Utrecht*, 476 ; and at *Groeningen*, 284 ; in all 1444. In 1831 the number matriculated at *Leyden* was 791, *Utrecht* 519, and *Groeningen* 314 ; which give a total of 1624. These returns establish the fact, that the state of political affairs in Holland during both years, occasioned no interruption to academical pursuits.

GERMANY.

HAMBURG OBSERVATORY.—Six patriotic individuals in this town have raised a fund for the purpose of purchasing the valuable collection of astronomical instruments, which were made for the Observatory, and left behind him by *Repsold* ; among them is an admirable transit-glass of five feet diameter. They have also enhanced their benefaction not only by providing means of payment for a meridian circle and a variety of other instruments, which are in course of construction by the two able sons of the deceased, but by assigning a fund sufficient to defray the annual

expense of preserving the instruments and maintaining the Observatory. The whole capital which they have raised amounts to upwards of 2000*l.*; and we should be doing injustice to the noble example which they have set, were we to leave their names unrecorded. They are Mr. Sillem, the burgomaster of Hamburg; Messrs. Benecke, Gossler, and Schroeder, three of its senators; Mr. Peterson, the senior elder; and Mr. Hermann Roosen.

Anatomical School, &c.—Dr. Fricke, of Hamburg, opened the Anatomical School, which he has established in that city, on the 9th of October last. It is already attended by 100 pupils, to whom the founder has generously afforded the opportunity of pursuing a two years' course of anatomical study, free of all expense. The Professors of the Hamburg Gymnasium have opened courses of public lectures on Philology, Medicine, Natural History, Theology, Ecclesiastical and General History, Mathematics, Medicine, Statistics, and Geography.

SAXONY.—The general census, which was completed up to the 1st of July last, affords the following classification of the population of this kingdom, in a religious point of view:—

Individuals of the <i>Lutheran</i> persuasion, in the hereditary dominions of the Crown of Saxony		1,321,458
Ditto in Upper Lusatia		206,734
Total of <i>Lutherans</i>		1,528,192
<i>Roman Catholics</i> ; viz. in the hereditary dominions (inclusive of 4045 in the city of Dresden)		9,892
In Upper Lusatia		17,771
		27,663
Members of the <i>Reformed Church</i>		1,390
Ditto of the <i>Greek Church</i> (in all the hereditary dominions)		39
Ditto of the <i>Jewish</i> persuasion (of whom 3 only in Upper Lusatia		874
Total population of the kingdom of Saxony		1,558,158

The number of inhabitants, therefore, who profess the Roman Catholic religion, which is that of the sovereign, scarcely exceeds 1 in 57 persons.

GUTTENBERG.—A sum of about 9000 guildens (800*l.*) has been subscribed towards erecting the long-projected monument at Mayence, in memory of the immortal inventor of the art of printing. Thorwaldsen, the Dane, and the first sculptor of the continental school, has undertaken to execute the work; and observes, in a letter expressive of his readiness to comply with the wishes of the Mayence committee in this respect, "The statue and basso-relievos will have my name attached to them; and it will be a subject of

pride to me to contribute, by my labours, in perpetuating the memory of so true a benefactor of mankind." Rome, 4th October, 1833.

LEIPZIG.—Professor Klotz and Dr. Westermann have undertaken to edit a '*Thesaurus Antiquitatis Græcæ et Romanæ ad litterarum ordinem conditus*;' but, with the exception of some few divisions and articles, it is not their intention to take any part in the work beyond that of simple editors; the great bulk of its composition will be assigned to the most eminent scholars in each department. Amongst them the names of Hermann, Eichstädt, Jacobs, Böttiger, the Dindorfs, Schumann, Osann, Matthiæ, Jahn, Ranke, A. G. Becker, Nobbe, Kiessling, and Weichert, are already announced as those of the German litterati who have engaged to undertake certain portions of the work. It will embrace the following departments: Literary History, Antiquities, (including Archæology,) Mythology, Geography, and the History of Civilization; but Political History will be excluded.

The Catalogue of the book-fair, held in this town at Michaelmas last, enumerates 2972 new publications, either completed or in the press, brought forward by 439 publishers, ten of whom alone are the proprietors of more than one-half of these publications.

In the year 1826, the Saxon government enabled Professor Seyffarth to proceed to Holland, Italy, England, and France, on a tour of investigation into Egyptian antiquities. Whilst at Turin, Seyffarth discovered a sixth Egyptian zodiac on papyrus, and here found a key to the astronomical inscriptions designed by the ancient Egyptians. The two thousand relics which the Europeans have gleaned from the land of Pharaoh, and the records contained in which embrace the immense interval between Abraham and Constantine the Great, will now lend a powerful aid towards extending and correcting our knowledge of ancient history, chronology, &c. Seyffarth states it to be the positive result of his application of this new light, that all history is 400 years older than has been hitherto admitted or conjectured. The departure of the children of Israel is, consistently with Syncellus and Eusebius, to be dated in the year 1908 B. C., and the war of Troy terminated 1555 B. C. The beginning of history, after the deluge, opens with the year 3446 B. C.: whilst the Chinese annals assign the year 3461 to it. The celebrated zodiac of Denderah, which has been conjectured to be from times antecedent to the deluge, is set down by Seyffarth as ranking among the latest of Egyptian remains. It coincides with the nativity of Nero, Anno 37 B. C. He has further ascertained that the Table of Isis, which was found at Rome, contains the constellation of the Emperors Trajan and Nerva, and that it dates from the year of our Lord 98.

MUNICH.—We observe, according to the prospectus issued by the university authorities for the present term, that 160 courses of lectures will be delivered by 75 professors and lecturers. The ad-

missions to matriculation have been subjected to very strict rules. Every new student is required to exhibit not only testimonials of his classical attainments, but ample proof that his previous conduct has always been irreproachable, and that he is not liable even to the suspicion of having taken part in any society which does not enjoy legal sanction, or has political objects in view; particularly the associations known by the name of 'Germania,' 'Teutonia,' and 'Markomania.' On the 14th of November, 1269 students had been registered. Notwithstanding the previous opening of the university of Zürich, a much greater number of youths from Switzerland have entered than last year.

GIESSEN.—The total number of students who have attended the several courses during the summer session of the present year has been but 359; of whom 89 entered to Theology, 101 to Jurisprudence, 67 to Medicine, 47 to Rural and Civil Economy, 41 to Forest Economy, and 5 to Philosophy and Philology.

GÖTTINGEN.—The late summer half-year's term brought 843 students to this university; namely, 504 natives of Hanover, and 339 young men from other parts. Their matriculations ranged as follows:—Theology 215, Law 308, Medicine 206, and Philosophy 114. At the close of November last, the number of students entered for the winter half year's session was 833; and the academical establishment consisted of 48 professors, 41 private lecturers, and 12 teachers of modern languages, music, riding, &c. The number of separate courses of lectures is 172.

PRUSSIA.

SILESIA.—At the close of the year 1831, the population of this province amounted to 2,464,414 souls; its national schools were 3540 in number, and they were attended by 384,649 children; which gives an average of nearly 1 in every 7 inhabitants. The number of students attending the university courses at *Breslau* is, at this moment, 1011; and the number of distinct courses of lectures, which are now delivering there, is 184. The *Gymnasia*, or high schools of Silesia, amount to twenty, including the equestrian academy at Liegnitz. At the close of 1831, there were 4927 pupils in them; and at the close of last year, 4882; which latter gives, exclusively of the Liegnitz academy, an average of 257 pupils to each. The Pro-Gymnasium in Sagan, in which there are not more than 20 scholars, is not included in the number. None of them are so numerous as the Catholic Gymnasium at Breslau, where there were 515 boys at Christmas last (1832): the lowest in number of pupils was the Protestant Gymnasium at Lauban, which had not more than 104 pupils at the same period.

The Rhenish Provinces.—According to a recent statistical survey of the state of the scholastic institutions in these provinces, whose population amounted, in the year 1832, to 2,289,201 souls, they

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contain 18 Gymnasias, conducted by 212 masters, and attended by 3218 scholars; 54 civic schools, possessing 169 masters and 2905 pupils; and 3246 national or elementary schools, under the management of 3747 teachers, and attended by 347,186 boys and girls. The total number of schools in the Rhenish provinces is, therefore, 3318; and for 353,309 pupils, there are 4128 teachers: of the former 187,762 are of the male, and 165,547 of the female sex. The circles and distinct populations of these provinces, with their schools and pupils, are as under:—

	Inhabitants.	Schools.	Pupils.
Aix la Chapelle, or Aachen	352,972	484	49,059
Cologne	392,315	500	60,976
Düsseldorf	700,028	721	99,967
Treves	376,553	722	66,913
Coblenz	417,333	891	76,394
	2,239,201	3318	353,309

POSEN.—Since Prussia has been in possession of this principality, 13 out of 25 monasteries have been suppressed. The endowed property still belonging to them is valued at 263,381 dollars (about 36,200*l.*), and they receive a yearly grant from the state of about 1800*l.* more. The nunneries remaining are 5 in number, and contain 43 members; their endowed property is valued at about 8430*l.*, and the annual grant made by the state for their support is about 1170*l.* Thirty-eight out of every 100 inhabitants in the province of Posen speak the German language; and of its 446 ecclesiastics, 171 are sufficient masters of it to preach and perform divine service in that tongue. The number of teachers employed in the public schools is 793, and 666 of them are able to instruct their pupils in German. There are 58 *Jewish* schools in the province, and 134 teachers attached to them; the number of Jewish children capable of receiving instruction is 5804, and of these 451 receive their education in Christian seminaries.

AUSTRIA.

University of Vienna.—The whole of the professors are salaried by the government; they are not permitted to demand or receive any fees on their own account, or to give private lectures or lessons. The theological, surgical, and veterinary courses are delivered gratuitously; but the student has to pay a fee of 18 florins (about 1*l.* 11*s.* 6*d.*) for attendance on the lectures in Philosophy, and of 30 florins (about 2*l.* 12*s.* 6*d.*) for attending those in Medicine and Jurisprudence. The whole amount of the monies paid for tuition during the session is expended in stipends to indigent students, and divided amongst them, without reference to their religious creeds, in allowances varying from 50 to 150 florins (4*l.* 10*s.* to 13*l.* 10*s.*) All the courses are delivered in the German language, with the

exception of some few in the departments of Theology and Physic. The professors are required to comprise the whole range of the science of which they treat in their course, in order that they may bring it under review, so far as it may be practicable, in all its parts. None of them are allowed to select, and confine themselves to, isolated branches of a science, excepting in the case of extra courses of lectures: for which, however, they are prohibited from demanding any fee.

Public and Private Libraries.—The *Hof-bibliothek*, or imperial library, contains 300,000 volumes of printed books, 1300 MSS., and 8000 volumes of tracts, &c. Its endowments produce about 1700*l.* per annum, which is just sufficient to meet the expense of purchasing and binding new publications. The *University Library* consists of 80,000 volumes, and its income is about 2800*l.* a year. The library belonging to the *Theresianum* contains 30,000 volumes of printed books, 120 MSS., and between 1460 and 1500 volumes of tracts, &c. At the head of the private libraries stands that of the emperor, consisting of upwards of 40,000 volumes of select works, principally in Natural History, but particularly in Botany. The Archduke Charles' library contains 20,000 volumes, the greater part of which relate to History, the Art of War, Natural History, and the Fine Arts; that of Prince John of Lichtenstein amounts to 40,000 volumes; and that of Prince Metternich to 20,000, which chiefly consist of bibliographical rarities, and works in History and Philology.

Society for Concerts, Vienna.—This is an association of amateurs, who give four public concerts, independently of the 60 musical *soirées* which are held in their own rooms during the winter season. Their scientific collection amounts to 800 pieces in full score; and their library contains 1240 works on the theory of music, as well as a collection of portraits of the most eminent composers; the latter consisting of 60 paintings in oil, and 600 engravings. A special committee is at this moment engaged in compiling the biographies of every composer of any celebrity: above 100 of them are completed. The society likewise possesses 60 autographs of great rarity, and a collection of 54 old instruments, beginning with the fifteenth century. They have been procured from various foreign countries, particularly Turkey.

HUNGARY.

A unique village.—There is a village in Hungary entirely inhabited by nobles. If I mistake not, it is called *Nemeswitt*; the first two syllables forming a word which signifies 'noble.' The origin of the name is thus accounted for—A *Magyar-kiraly*, or one of the Hungarian monarchs, chancing to halt at this village, was in such raptures with the savouriness of a cheese set before him, that he ennobled every soul in it, with full descent of their nobility to the issue of their loins, for ever!

General Education.—Little progress has been made in educating the lower orders; and small pains are taken to make them wiser than what is absolutely necessary to enable them to earn a scanty livelihood. Men are not forbidden, as in the Sardinian states, to send their children to school; but as no one interests himself about their education, they are consequently kept at home. The superior description of seminaries, gymnasia, and universities, are mostly under the direction of the Roman Catholic priesthood; and the only branches of science which are taught with any degree of perfection in them are medicine and law.—*A. Ellrich's Notes.*

RUSSIA.

The Press.—During the year 1831, the number of publications which issued from the Russian press was 724; they consisted of 600 original works and 124 translations. Amongst them were 97 German, 40 Polish, 8 Hebrew, and 479 Russian works. At the close of the same year, the public library at St. Petersburg contained 273,776 volumes.

Value of Property.—It is not agreeable to Russian law that the value of lauds should be determined by the extent or quality of their surface, but by the number of hands which are upon it: these hands being riveted to the soil, or, in plainer language, being bound to work for the proprietor a certain number of days in the week. The Russian or Lithuanian landholder, instead of calling himself owner of an estate of so many acres, as we should do, talks of the number of souls or peasants; in which expression he includes the males only. An accurate enumeration of them is made every twenty-five years. In some few quarters, however, it is become the custom with men of feeling to break through the technicality of legal barbarism, and to discuss the value of a property not by its number of *souls*, but of *houses*; the latter word implying a whole family of serfs. Their price is estimated by the goodness of the soil and the locality of the land. On the average, however, a soul is valued at between fifty and one hundred ducats (from 20*l.* to 40*l.* sterling); an estate, therefore, which contains 100 souls, is worth from 2000*l.* to 4000*l.* The taxes vary according to the number of peasants; and the quota of recruits which the landed proprietor is expected to supply is determined by each hundred of souls, according to the proportion laid down in the imperial ukase.

The Gymnasia.—A circular from the Minister of National Instruction, which was addressed to the curators of the Russian universities in the beginning of November last, states, that equestrian stipends will be granted to the gymnasia for the purpose of providing a higher class of education for the young nobility, and that those seminaries are hereafter to enjoy the privilege of preparing youth for direct removal to the university. These stipends are to supersede the expense of private instruction.

KASAN.—Independently of the buildings at present appropriated to the purposes of this university, the preparations for adding a botanical garden, an anatomical theatre, and an observatory to its scientific means, are in active progress. A sum of sixty thousand roubles has been assigned for the erection of the orangery alone, and the botanical garden at St. Petersburg has liberally presented the university with fifteen thousand exotics, towards laying the foundation of its collections in the vegetable kingdom. It is indebted to the indefatigable exertions of Prince Mussin Pushkin, its curator, for these valuable acquisitions.

TIFLIS.—A society has been formed here for the encouragement of agriculture, trade, and national industry: the most distinguished individuals in the district are at its head, and a yearly sum of eight hundred pounds is set aside for its support.

Russia in the Twelfth Century.—So far as it has yet proceeded, there is no history of this empire, which has been written in a spirit of deeper research into facts and with a juster appreciation of the causes which have contributed to the growth of Russia, its character, and institutions, than that of Professor Strahl of Bonn. We are not aware that he is yet advanced beyond the publication of his first volume, which brings the history down to the year 1224. An elaborate introduction precedes the purely historical matter, in which he treats of Russia and its inhabitants in the ages antecedent to the foundation of the state itself, and of the physical conformation of its dominions at the present day;—of the Slavonians, their origin, character, religion, mode of life, constitution, &c., and of the ethnographic condition of Russia from the sixth to the thirteenth century. The following extract will afford some idea of the manner in which the writer handles one branch at least of his subject. It refers to the manners and customs of the Russians during the period between the years 1015 and 1224:—

‘Gloomy superstition and prejudice enchained the minds of men, and, in particular, of the lower orders. Then, as even now, indeed, the sight of a burial, no less than that of monks and ecclesiastics, was dreaded as ominous of calamity; apprehension of the evil eye, which prevails to this day in Russia, even amongst some of the highest classes, was common to the whole nation. It was the practice, too, to leave the dying man to his fate, from dread of the misfortunes which the sight of a dead body was supposed to engender; and faith in soothsayers and enchanters had taken deep root in the minds both of the highest and lowest of the people. Hence the numbers that listened with fear and trembling to the soothsayer, who announced to the inhabitants of Kiew in 1071, that the Dnieper would shortly flow backwards—that towns and countries would change their sites—that Russia would be removed to Greece, and the latter take the place of the former. At this time, several innocent women fell a sacrifice to the delusion, propagated by two impostors in the province of Rostow, when it was labouring under a famine; they had made the credulous people believe that women

were the cause of the scarcity, by rendering their bodies receptacles for grain and food. The deluded multitudes, driven to despair, laid violent hands on those who were nearest and dearest to them; mothers, wives, and sisters became so many objects of mistrust and execration; and some of them being brought before the pretended enchanters, these wretches pretended to cut their shoulders open, and introducing grain under their sleeves, let it fall to the ground; upon which the surrounding multitude killed the supposed offenders on the spot, and mangled their bodies in the most horrible and disgusting manner." S**

DORPAT.—The number of students who were studying at this university in September last was 577; they consisted of 219 Livonians, 117 Courlanders, 85 Esthonians, 141 natives of other parts of Russia, and 15 foreigners. Seventy-one of these students were educating at the expense of the government.

HELSINGFORS.—It is stated, in the university calendar for the autumnal session, that the students at present attending the courses of lectures amount to 389.

RIGA, 20th November.—A society is forming here for the purpose of discussing and investigating subjects connected with the history and antiquities of the Baltic provinces, as well as for collecting and preserving whatever may serve to illustrate the annals and past state of the arts in Courland, Livonia, and Esthonia.

POLAND.

THE Emperor of Russia has directed the Lyceum of Volhynia to be removed from Kremonecz to Kief; the latter being closer to the centre of the Russian dominions. It will be erected into a university under the special patronage of St. Vladimir; but will not, in the first instance, contain more than two Faculties;—those of Philosophy and Law.

ITALY.

THE united kingdom of *Lombardy* and *Venice* contains 2233 parishes, and 2336 elementary schools for boys, and 1199 for girls. The number of male pupils in 1832 was 112,127; and of female 54,640. The population of this kingdom in the same year being 4,406,500, the proportion between the children thus receiving instruction, and the general mass of the community, was nearly 1 in every 27 persons. The male teachers in those schools were at that time 2269, and the female 1215; which gives an average of about 1 to every 47 children.

Healing Art in the Sixteenth Century.—The renowned George of Frundsberg was taken ill in Italy, whilst heading the Imperialists, and afterwards transported to Mindelheim, where he died on the 20th of October, 1528, railing bitterly against the ingratitude of princes. At the commencement of his sickness, he was attended

by Carpo of Ferrara, a celebrated physician of that day; and the treatment which he underwent affords some insight into the state of the medical art at that period. 'Carpo,' we are told, 'dissected a human pericranium in order to discover the nature of Frundsberg's malady, burnt the old warrior's temples with molten gold, and had him anointed every day with oils and gold water; he also ordered him a bath of oil of olive, in which a fox had been stewed. But neither the molten gold, nor the oils, nor the gold water, nor the oil of olive, nor even the fox, availed to rescue the octogenarian soldier from the jaws of death.'

VENICE—*The Armenian Monastery of St. Lazarus.*—(From a private letter.) 'This celebrated establishment has been so often described by former travellers, that I will not weary you by repeating their reports; but I know that some account of its present state will prove acceptable to you. It is at this moment the residence of sixty brethren and others; amongst whom are six-and-twenty boys, whose education is conducted by the monks. Six of them arrived a few days ago from Constantinople, and have not, therefore, as yet laid aside the costume which is worn by the young Armenians in that capital; the remainder are dressed in black, like the monks themselves. Many of the boys are qualifying for the priesthood; others are going through a course of general instruction; but it is intended to establish a branch school for the latter in Padua. The printing-house attached to this monastery, which has already published several Armenian and Italian works of importance, is in full activity; it is placed in a pleasant, well lighted spot, where three Stanhope presses, manufactured in Milan and Padua, are constantly in requisition. They are employed at present on the 'Armenian-Italian' portion of the great dictionary, edited by Tshiatshink, who published the Italian portion of the work some years ago. The whole will extend to two quarto volumes; and the seventy-fifth sheet is already completed. The press is, at the same time, at work upon Elias Tomuglan's Armenian version of Plutarch's Lives, which will be comprised in six octavo volumes: three of them are already published. They are very handsomely printed, and on excellent paper. The work next in contemplation is the '*Antichità d' Armenia*,' from the MS. of the late L. Ingigi; he left this important work in a perfectly complete state, and it will form three quarto volumes. It embraces not only the ancient and modern history of Armenia, but its general statistics, &c., and will fill up a great vacuum in Eastern literature. The library of the monastery has recently made two acquisitions of some value—a Birmese MS. brought from Rangun by an Armenian missionary, which is beautifully illuminated, and is composed of twelve strips of palm-leaves; and a mummy, given to an Armenian resident by the prime minister of the Pasha of Egypt, which is remarkable from the lower side of the lid in which it lies being covered with hieroglyphics—a circumstance of rare occurrence.'

The Venetian Provinces.—Much attention is bestowed by the

Austrian government on the education of the labouring classes; and the number of national schools has been augmented to 1402, in which 62,000 children attend. There yet remain, however, nearly 400 districts or villages, which are altogether destitute of any provision for the education of poor children; and the returns made to government make it appear that only one child, out of every four in these provinces, receives public instruction. The education of the middling and higher classes is carried on, in 24 Gymnasias, under the care of 164 professors and masters: they are attended by about 5000 pupils. The student passes out of these schools into the Lycea, in which he follows what is termed the 'Philosophical course' for two years; this course embraces Divinity, Philosophy, History, the Classics, German, and Drawing. The Lycea are four in number, and are established in Venice, Verona, Vicenza, and Udina; they are maintained at the public expense, and contain altogether about 900 students. From these seminaries, such as are destined for learned professions remove to the university of Padua, where there are four faculties: Theology, Jurisprudence, Medicine, and Philosophy. The professional body consists of 61 members, and the number of students averages about 1000. Independently of these scholastic institutions, there are 11 seminaries attached to the several dioceses of the Venetian provinces; their immediate object is the education of young men who are intended for the church; and there are likewise 16 religious establishments, where young females are educated. With reference to the general state of morals in this quarter of the globe, a pretty accurate estimate may be formed from the official reports of crimes and offences; and these show that a very essential improvement has taken place during the last fourteen years; for, in 1818, the proportion of prisoners was 1 in every 515 inhabitants; whereas, at the present moment, it appears not to exceed 1 in every 813. It should, however, in justice, be noticed, that the state of demoralization which characterized the former year, is in a great measure to be ascribed to the high prices of provisions in the two preceding years; and hence, also, the slender benefit which was at first found to arise from the termination of a state of war.—*Quardo*.

ROME, October 2nd.—*Suspension of the Universities*.—'The rescript, which his Holiness has just promulgated on the subject of the universities in the papal states, has created much ferment among all classes in this capital, and will rouse a still more angry feeling at Bologna. However it may be desired to gloss over the fact, this document effectually closes the papal universities; before its appearance they were only suspended provisionally. It should be recollected that there are, in truth, but two institutions of this description in the Roman states—those of Rome and Bologna. Now, as the new regulations enact that none shall be permitted to frequent the universities, excepting such as are natives of the two legations or towns, the majority of his Holiness' lieges are virtually denied the privilege. But that part of the rescript which lays down that every individual who is desirous of entering either university,

must prove himself to be possessed of a monthly income of twelve scudi (about 40s.), at the least, has excited warmer comment than any other. How is it possible that a youth who is dependent solely upon his own exertions, and particularly young men of talent, the sons of provincial parents with scanty means, should be provided with such an income as this? The effect of the regulation is, therefore, to shut out every youth, whatever his endowments or legitimate ambition, to whom fortune has been a stepmother, from the road to science and advancement. And it will have another most pernicious effect: the study of Physic being confined to Rome and Bologna, the number of individuals who will be enabled to pursue it, must be hereafter inadequate to supply the wants of the community.'—'This said rescript suppresses the chairs of Elementary Philosophy, or, in other words, exiles Logic, Metaphysics, Ethics, and the elements of Algebra and Geometry, from the halls of the Roman universities; and it directs, that such as are desirous of studying these subjects should study them in their native province under masters who have been licensed by the Congregation of Studies. With respect to the courses in canon, civil, and criminal law, they will continue to be delivered at those universities; but no student will be admitted to them unless he is a native of the town or province in which the university is situated. All other persons must be content to obtain what light they can in the town or province which they inhabit.'

MILAN, September 12th, 1833.—Elementary instruction in Lombardy has now reached that degree of diffusion and perfection which leaves very little more to be wished for. The following numerical tables will serve to prove it. The first presents the state of elementary schools for boys and girls, actually established in the various provinces and communities of Lombardy.

Provinces.	Communities.	Schools for Boys.	Schools for Girls.	Total.
Bergamo .	359	487	452	939
Brescia .	235	346	249	595
Como .	528	489	80	569
Cremona .	180	146	36	182
Lodi & Crema	197	135	59	194
Mantova .	74	156	97	253
Milan .	388	290	89	379
Pavia .	193	131	74	205
Sondrio .	79	156	63	219
	2233	2336	1199	3535

Of these 3535 schools, only 71 are of a superior order; namely, admitting of 3 or 4 classes; all the others are quite elementary, consisting only of 2 classes. Beside these public schools, elementary instruction is given in 36 public boarding-schools, 20 of which are for boys, and 16 for girls; in 77 private houses for education, of which are for boys, and 47 for girls; in 208 gratuitous

Sunday schools, chiefly destined for boys employed as apprentices during the week; and in 623 private schools, of which 211 are for boys, and 412 for girls. The total number of schools, and of public as well as private institutions for education, affording the means of obtaining elementary instruction, amount to 4479. The number of masters and mistresses belonging to the public schools, and that of the children respectively attending, are shown in the following table.

Provinces.	Masters.	Boys.	Mistresses.	Girls.
Bergamo	577	20,898	496	18,668
Brescia	427	17,381	267	11,797
Como .	494	20,636	41	2,959
Cremona	176	6,983	45	2,196
[Lodi&Crema	162	7,239	68	3,411
Mantova	184	8,173	102	3,938
Milan .	317	19,165	97	6,125
Pavia .	149	6,954	68	3,271
Sondrio	183	4,678	31	2,275
	2669	112,127	1215	54,640

This gives a total of 166,767 children of both sexes. There were besides 4566 more attending the gratuitous Sunday Schools; 702 boys, and 732 girls, educated in other public institutions; 721 boys, and 1641 girls receiving instruction in private houses for education; and 5119 boys and 8631 girls attending private elementary schools. So that, for the year 1832, we have in Lombardy the immense number of 188,879 children from six to twelve years of age, receiving elementary instruction.

Comparing these statistical tables with those for the year 1822, we obtain this cheering result: that, during the last ten years, the number of public schools has increased by one-third; whilst the number of children visiting these schools has augmented by more than two-fifths. These favourable results are, in a great measure, owing to the laudable zeal exhibited by all the public authorities for the good direction of elementary instruction. And this encouragement has been admirably seconded by the local magistrates, and by philanthropic individuals, who have contributed by their pecuniary means and by their personal exertions to the diffusion of institutions so conducive to the civilization of the people. In the various villages of Lombardy we count no less than 473 charitable persons, who have gratuitously lent their houses, or other buildings belonging to them, for the purpose of establishing in them public elementary schools: 208 public masters offered to instruct gratuitously, in Sunday schools, those children who are not at liberty during the week. In various cities, evening schools have been opened during the winter season, designed to give instruction, free of expense, to boys belonging to shops, or to young workmen. Besides which, various masters of superior schools have volunteered to devote their leisure hours to the instruction of mechanics.

At Cremona, the zealous director of that school, Professor

Ferrante Aporti, has continued to forward the prosperity of the charity schools founded by him, namely, that for the deaf and dumb, and the *infant school* instituted by him in the year 1831. In this the children of the poor, from three to six years of age, are daily admitted from eight o'clock in the morning until evening; and here they are likewise fed at the expense of private individuals, aided by a sum contributed by the public institution for the relief of the poor. The immense utility of such *infant asylums* will soon be felt in other cities of Lombardy, where some generous imitators of Aporti are about to spread the blessing of *infant education**.

At Lodi, the excellent Mrs. Cosway, on the 7th of June, 1833, rendered perpetual, by means of a legal act, the foundation of the House of Education, which she has for many years so ably directed; and to this purpose she has made a full donation of the buildings and the necessary furniture, together with a considerable annual revenue. This house will take the name of '*English Ladies' Institution*;' and the municipal corporation of Lodi, in order to show to the founder a sense of their gratitude for her noble determination, have given to her some grounds adjacent to the garden of the school, which will adorn it with a hill planted with fruit-trees, from which a beautiful prospect is enjoyed. Supported by the zeal of so many benevolent persons, and by funds derived from so many public and private sources, elementary instruction may be said to have attained in Lombardy to that high object, to which were directed the wise provisions of those who gifted these provinces with such useful institutions.—(*Drawn from Official Reports.*)

GREECE.

An Election.—(Extract from a private letter.)—'Before I quitted Athens, I had the opportunity of witnessing the ceremony of a popular assembly, called together for the purpose of electing new Demogerontes. About three hundred Greeks met on a grassplot, in front of a church in the middle of the town; what are called the Archons or Plutocrats, who came into consequence during the days of Turkish sway, placed themselves and their eagle-eyes in the centre of the meeting. After discussing the question, whether the naturalized citizens, or owners of lands and houses who have migrated to this spot from Europe, and other parts of Greece, should be admitted to vote, and deciding it in the negative, they proceeded to debate upon the subject of allowing such citizens and any other strangers to be present on the occasion: and this was determined in the affirmative. A general cry of "Χάμουν, χάμουν!" next warned the multitude to lay themselves down on the ground, in order that the successive speakers should be distinctly seen and heard from the post which was assigned to them in the centre of the assembly. One of the citizens then recited an oath, to which every one qualified to vote made solemn response; it was to the effect, that they repu-

* We understand that similar asylums have been established at Leghorn and Pisa under the superintendence of a committee of ladies.

diated the influence of all ties of kindred, bribery, and every other corrupt motive, and pledged themselves that no other consideration should weigh with them in giving their votes, but the public interest. This done, the archons submitted the names of eight or ten candidates, out of whom three were to be elected Demogerontes; and the assembly, as each name was proclaimed, said "Content," by shouting, "*Καλός! εἰμιος! ἄξιος!*" or "Non-content," by shouting repeatedly "*Οὐχὶ! οὐχὶ!*" Where the votes were dubious, the question was decided by show of hands. But the business did not end without a split; for some of the archons, who were disappointed in carrying the election in favour of their own friends, withdrew in anger from the meeting, and were followed by their adherents. The remainder of the electors, however, went on with the list of candidates until a final choice was made, and then proceeded to the business of voting. Instead of vases, they made use of common glasses, over which a piece of paper with an aperture in it, bearing the candidate's name, had been fastened. These glasses were placed upon a table in the middle of the church, under the safe-keeping of three priests; each citizen went into the church singly, had his name recorded in a register, and received three beans, which he deposited in three of the glasses. The latter were ultimately opened, and the beans of each candidate counted; the result being determined by relative majority. By the time that all this had been transacted, afternoon was at hand, and the assembly had dwindled down to one fourth of its original numbers. You must not be surprised at the injustice, which was done to the *paroiks*, or strangers, who form by far the most affluent and well-educated portion of the present inhabitants of Athens, by excluding them from all participation in such proceedings as these. It was the besetting sin of the ancient Greeks, and has descended with increased virulence to the modern, for every one to prefer his native town and its local interests to the welfare not only of any neighbouring town or province, but of his native country.'

MOLDAVIA AND WALACHIA.

Of late years, but more particularly since these Principalities have been under the protection of Russia, it is remarkable with what vigour the higher classes of natives have set about improving their national dialect, and promoting the interests of literature and general civilization. They have adopted Modern Greek as their chief model in the former respect, but not without endeavouring to make it harmonize, as much as is practicable, with the classical languages of the ancient Hellenic and less ancient Roman; indeed it appears highly probable, that it will ultimately be rendered much nearer akin to the latter, than even the Italian. The Principalities have a political, as well as a literary, journal, both of which are ably conducted; they have a printing-house at Bucharest, which is in active requisition, several excellent schools of the higher class, and a number of booksellers' shops, stored with Greek, Latin, French, Italian, and German publications. Walachian pens are

constantly engaged in translating the leading foreign works, as well as in writing original ones; and the profitable sale, which they find for both, is no little proof of the interest which the public takes in literary pursuits. Many of the Bojars send their sons for education to Vienna, Paris, and other places on the Continent; and the general attention, which learning and science have awakened, has had the effect of rousing even the Transylvanian from his lethargy. "*Erdélyick, Erdélyick!*" exclaims a native, in a remonstrance inserted in Pethe's "*Nemzet Társalkodó*" (The National Companion), "*vigyazzatok, mert az Oláh nemzet ma holnáp selgűl kerchedik a' tudományos mívelődésben.*" "Transylvanians, Transylvanians! look well to it; for, either to-day or to-morrow, the Walachian nation will raise themselves higher than yourselves in science and learning." (*Extract of a letter from Dr. R. at Gran.*)

AFRICA.

The Arab and Israelite in Egypt.—Alexandria, as well as Cairo, is grown into a complete rookery for the Hebrew race, who have almost monopolized the trade of the town, and consequently put on airs of self-complacency and importance, which are frequently carried to the most ridiculous of lengths. Knowing that, as Jews, they would find but little favour in the eyes of Arab or Turk, they carefully identify themselves with the Christians, under the generic name of Franks; and pass current for such among their infidel neighbours. It is allowable for any European to adopt the Turkish costume, and appear with arms by his side; the Jew has not omitted to profit by the license, and many of them being employed as Dedshims or dragomans, translators, and apothecaries in the Pasha's service, you will see them strutting about in Turkish habiliments, richly embroidered in gold, with enormous mustachios, and a tremendous scymitar dangling from their girdles. In this way they escape the degrading epithet, "*Jehudi!*" (or Jew), which, with Arab and Ottoman, is but another word for the most sovereign contempt which his lips can express. Yet both Jew and Arab are Semitic descendants from the same stock; the one, God's chosen people, sprung from the loins of Abraham and Sarah's second-born; the other, a race, in every physical respect, their superiors, fickle and volatile, intellectual and enterprising, sons of the desert, tracing their descent from Ishmael, the first-born. The external similarity of their language, however the written character may disguise it, bears testimony to their kindred origin; and the enmity which subsists between them to this day furnishes another proof in favour of it; for the modern Arab, like his Coptic neighbour, who is the indisputable representative of the ancient Egyptian, bears a traditional hatred towards the Jew, at whose hands he firmly believes both himself and his forefathers to have received the brand of servitude. And if you would have ocular evidence of its miseries, walk out of Alexandria through the southern gate, and the first object which meets your eye in that direction is a multitude of low, miserable cabins, three feet high, built with the broken stones collected from

the ruins of this quarter of the town when it glowed with life and splendour under the sceptre of the Ptolemies ; mud is their only cement ; the walls are covered with lumps of camel's dung, hung up to dry ; the ceiling is formed of twigs of the date, laid crosswise, and closed with a mat made of the leaves of the same tree ; and both are overlaid with a compôt of filth and mud. Such is the Arab's present home ; and here and there, if he chance to be wealthy enough to indulge in such a luxury, you may detect a corner with a sorry mat in it ; this is his only couch. And when he lies down upon it, he draws his tattered garment over his head, and rolls himself up like a hedgehog. Do not ask me to draw the picture of his wife and daughters. Fancy human beings in the last stage of degradation—and they stand before you. The Arab race, in short, under the tender rule of Mehemed Ali, are, in habits, morals, and civilization, whole centuries behind even the lazzaroni of the Riva de' Schiavoni, or the Esquimaux of the Polar seas.—C.

ALGIERS.

Seminaries, &c.—These establishments now comprise a Christian school, which is attended by 80 boys, 2 Christian schools in which are 34 girls, 26 Mohammedan schools with 315 boys, 17 Jewish schools for 430 boys, and a school for instructing Jews in French. Over and above these 47 seminaries and their 899 pupils, considerable progress has been made towards opening a large school for teaching French. The population of the town, for whose benefit all these establishments have been erected, consisted on the 1st of January, 1833, of 25,226 souls, amongst whom were 5226 Europeans ; namely 571 subjects of the British crown, almost exclusively from Gibraltar and Malta, 925 Spaniards, mostly from the Balearic islands, 405 Italians, and 3325 Frenchmen. The remaining inhabitants of Algiers consist of 12,000 Moors, 2000 Beduins and Negroes, and 6000 Jews.

It appears, from Rozet's recent "Journey through the Regency of Algiers," that, as yet, the French possess so limited a tenure of the soil as scarcely to have extended their dominion beyond the spots in the immediate occupation of their military garrisons. Any European, who may venture beyond reach of their guns, does so at the peril of seeing the Moor or Berber's spear and sabre brandished over his head. Every inch, which is not occupied by the military, is foeman's ground. Two-thirds of the Algerine territory, extending from the coast to the foot of the lesser Atlas, are covered with bushes ; they require nothing but the plough to provide bread for thousands ; but in the present state of things, the plough must travel hand in hand with the musket. Rozet says, that the climate is healthy, with the exception of that which prevails along the low marshy ground near the banks of rivers, where the miasma is productive of extremely dangerous fevers. He fixes the mean temperature of Algiers at 17° (or 70° of Fahrenheit), and observes that the thermometer never descends below zero ; though, owing probably to the want of proper precautions, the cold is very piercing. In

the sandy tracts the thermometer rises to 45° and even 46° of heat (above 130° of Fahrenheit); the soles of the shoe are positively burnt in crossing the deserts, although an egg resists the effects of this intense temperature, even if it be buried in the sand. Between nine and ten is the hour of the day when the heat is most intense. The wind rarely blows from the east or west, but generally from the north; and the interval between November and May is the season of rain and storms. The leaves fall at the close of December, but are succeeded by young vegetation at the commencement of January. The long and dreary period of our European winters is unknown in the regency of Algiers; nature assumes her winter garb merely to show that she has one, and instantly apparels herself again in a new robe of splendid verdure. The olive tree grows to the size of our oak; but the fruit is small, and, from want of better care, the oil made from it is bitter and unpalatable. Rozet gives it as his opinion that Algiers could be made to supply France with all the oil and silk which that country at present receives from foreign countries. The date is fond of ruins and cemeteries; pomegranates abound; the orange of Belyda is fully equal to that of Majorca; but the apricot is a dangerous fruit here, and goes by the name of the *Mazza-franca*, or "killer of the Franks (European)." Algiers is peculiarly the land of vines, and might be made to produce wines of the choicest quality. It has mines, particularly of copper as Rozet sees reason to believe, which remain to be explored and worked; but, with regard to the animal kingdom, he remarks that it presents but little variety, and that the French soldier has been more successful in civilizing monkeys than Beduins. On this a French critic observes, that "the monkey fondles in the soldier's bosom, but the Beduin meets his caress with a bullet."

NORTH AMERICA.

UNITED STATES.

The St. John Indians.—On the northern bank of the St. John, and within the disputed territory, is found the settlement of Madawaska. This place, containing a population of two or three thousand, has lately attracted considerable attention. The first inhabitants were some French neutrals, who, in 1755, escaped from the savage cruelty of their civilized enemies, and fled to the wilderness to enjoy their liberty, religion, and lives. But the same power, by which they were once oppressed, is still exerted over them, and they have found their residence in the forests no safeguard against the rod of their former masters. They have generally preserved the French language of the seventeenth century, and the old manners, customs, and fashions of the Gallic colonies. Near to this singular people, and somewhat connected with them, we find the tribe of St. John Indians. Only three small communities of the aborigines now remain; the St. John's tribe, and those on the Penobscot and at Passamaquoddy, consisting of three or four hundred persons each. These are the miserable remnants of the once powerful race that

held the other tribes, as far south as New York, in constant fear of their attacks; and, who, with little intermission, waged, for more than fifty years, a war of extermination against the inhabitants of the eastern country. Their incursions caused the destruction of nearly as many of our people as the last war with Great Britain. The leading tribe (the Penobscot Indians) reside on some fine islands in the beautiful river which bears their name. Their settlements commence at Old Town Island, about twelve miles above Bangor, and are scattered along the islands in the stream, more than forty miles. This part of the river is in general wide, smooth, and glassy; and skirted with the luxuriant flowering maple. The low alluvial islands appear like so many floating gardens on the bosom of the smooth, still stream. These delightful abodes have but few charms for the savage; he rarely attempts to cultivate his lands, but prefers the precarious subsistence of the hunter, and passes his life in alternate want and profusion, stupid indolence, and unnatural exertion. They, as well as the other two tribes, are nominally Catholics, have a church at Old Town, and are usually attended by a priest. Their language is smooth though guttural, and abounds in long compound words. Some attempts have been made by their priests to teach them to read and write, with limited success. Their intellectual faculties are good, but their schools are not equal to those of their civilized neighbours.

Education in the State of Maine.—The common schools of Maine are inferior to none in the Union. As soon as the separation had taken place (from Great Britain), the attention of the legislature was directed to the subject of education, and the laws respecting it underwent a thorough revision. Every town is required, under a penalty, to raise at least forty cents to each inhabitant, for the support of common schools; and there are few that do not exceed the requisition of the statute. A comparison of the proficiency of the students at common schools in Maine with those in Massachusetts, would be decidedly in favour of the former. In most of the higher institutions, however, the case would be reversed. Bowdoin College, and the Medical School attached to it, are exceptions to this observation, and would advantageously compare with institutions of the same nature in any country. Many persons in this State have believed, that a more practical education than is generally acquired at literary institutions would be of great utility to persons engaged in the active business of life. The legislature has lately taken measures to investigate the subject, and to determine the propriety of altering the course of studies pursued in those institutions over which it has control. The opinion begins to prevail, that the study of the ancient languages is not attended with so many advantages as formerly, when most scientific works were written in them; and some consider the study of Greek and Latin not only in a great measure useless, but, on the whole, injurious.—(*North American Review*, October, 1833.)

Hayti.—Literary pursuits are no novelty amongst the sable citizens of this commonwealth; and newspapers and books belong to the

ordinary appearances of the day: the Haytian penmen have even got up a critical review, which they have entitled "The New Literary World." One of the last Numbers contains a somewhat singular article, written, as it appears, by no less eminent a personage than the "Count de la Marmelade." The subject which he has chosen for his biographical flight is a history of the Emperor Christophe; and the following extract may serve as a fair specimen of the state of the lettered community, for whose edification the Count has set himself in type. "I do love and admire the great man", says our biographer in his Introduction. "Now, do thou listen," he adds, addressing the reader, "and hear me tell of his brilliant campaigns, and how he so contrived, that black should be put upon white; very kind he was towards the soldiers in the field, but many a time hard of heart on parade; every day he devoured six little whites for his breakfast, and numbers of snakes did he give the public to devour." And in this strain the Count ambles on to the end of his sixteenth page. Neither history nor biography were perchance ever dispatched in such style as this before.

New California (an Extract from P. de Morineau's Communication to Baron A. de Humboldt.)—The Spaniards began to establish themselves in this country in 1769, and built four Presidios close to the best harbours; these Presidios are now become the capitals of the four districts of which the province is composed. They are denominated San Diego, Santa Barbara, Monterey, and San Francisco. It was the Franciscan brothers, however, who really laid the foundations of the missions, under which they have gradually collected the Indians whom they have succeeded in civilizing. Such as would not submit have withdrawn into the interior, and still adhere to their original mode of life. They are all known by the general name of Tolès, though they are of various races. At the termination of the last century there was not an inhabitant in any of the Presidios, excepting the twenty or thirty soldiers employed in protecting them; and the only buildings they contained were a barrack and an insignificant fort, on which the ostentatious name of "Castillo" was conferred. But, at the present day, the Presidio is become a borough, inhabited by Creoles of all descriptions, and ruled by military law. Such villages as are peopled with Californian citizens since the year 1824 are called "Pueblos," and are governed by alcaldes. The "Ranchos," which it were more appropriate to term "Haciendas," are isolated farms. The ecclesiastics, belonging to the missions, perform all religious duties, and likewise keep the registers of the civil administration. The seat of government is at Monterey, where the governor of the two Californias resides; and the state, of which I am now speaking, did not shake off the Spanish dominion until the year 1821. It was declared part of the territories of the Mexican Confederation by the constitution of October, 1824. Nothing can exceed the salubrity of New California; the seasons are similar in division to those of France; but the winters are much milder, and the heat more moderate. It were much to be wished, that so fine a country as this possessed a population

equivalent to its extent ; but so far from it, there are scarcely more than three and thirty thousand souls distributed over a surface of five thousand square leagues, according to the subsequent apportionment ;—

SOUTHERN DISTRICTS.

	European Race or Creoles.	Natives, or Indians.
<i>San Diego</i>	589	6728
<i>Santa Barbara</i>	767	8768
<i>Monterey</i>	620	6512
<i>San Francisco</i>	758	5773

Total . . . 2734 Creoles and 27,781 Indians.

This enumeration is independent of about forty Creole families, who reside upon the ranchos, and between three and four thousand "Indios reducidos," or new converts, who are passing through a species of noviciate in the villages adjoining the missions, and, after the term of trial is over, are admitted into the religious communities under the name of "Parientes," or kinsmen. The Indians are much better treated at the present day than in the time of La Pérouse and Vancouver; indeed their condition appears to me to have undergone every amelioration compatible with the theocratical government under which they live. Brick dwellings have been substituted for their former wretched cabins; they are plentifully supplied with food, and considerable numbers of them are clad in the European dress. This change has had some influence on the mental disposition of the Parientes themselves; those at least who are employed in mechanical arts are not wanting in intelligence; and I should be led, therefore, to conclude, that the stupidity which still appears to characterise the majority of these Indians arises as much from an excess of rigour in the pains bestowed upon them by their spiritual fathers as from the quality of mind attributed to their race. What would confirm me still more in this opinion is, that those settlements, where affairs are conducted with the nearest approximation to our own principles, are the very spots where I found the reason most developed and the welfare of the community in the most advanced state. Among the Creoles, the births are three times as many as the deaths; but among the Indians, the latter are not even balanced by the former: the one enjoy robust health and a strong constitution, whilst the other, whom the missionaries compare with children, have not the slightest forethought in their composition, pay no attention whatever to the sickness or disease which is the customary fruit of their intemperance, and appear, in the majority of instances, to have lost even the instinct of self-preservation.

PHILADELPHIA.

Girard College.—The corner-stone of this institution was laid on Thursday, July, at Philadelphia, and the ceremony witnessed by a

large and respectable assemblage of citizens. An address was delivered on the occasion by Nicholas Biddle, which is spoken of by the *National Gazette*, in terms of unqualified admiration. 'The public, like the auditory,' says the editor, 'will feel its eloquence and beauty, and the force of those apt and powerful considerations by which Mr. Biddle recommends so noble an institution.'—*New York Paper*.

SOUTH AMERICA.

New Granada.—An official return states the number of schools in this portion of the Columbian republic at 332. In Bogota alone there are 62, and in Carthagena, 74. The number of children educated in them is 9025. The Lancasterian system has been introduced into twenty of the schools, which have been opened in Bogota.

Brazilian Gipsies.—M. Pohl, the keeper of the Imperial Museum of Natural History at Vienna, who travelled through the interior of Brazil between the years 1817 and 1821, at the expense of the Austrian government, and has lately published the first volume (and a splendid one it is) of the result of his investigations, gives the following account of the Gipsies in that country:—"On our way from Meiaponte, (the second town in rank in the Capitania of Goyaz :) to the twenty-six Legaos, we fell in with a troop of gipsies, consisting of five men armed with muskets, and several women, three of them having children with them, who were clad in rags, which were not sufficient, in many instances, to cover their nakedness. . . . Even in the Brazils, the gipsies maintain, that they originally came from Egypt, and they have preserved the old tradition, that it is their doom to wander for ever over the globe in a state of homelessness and dispersion, as a punishment for the sin of having refused an asylum to the Virgin Mary at the time of her flight. They are found in greatest numbers in the Capitania of Minas Geraes. Here, as under every other sky, they lead a wandering life, deal in soothsaying, employ themselves in curing or exorcising diseases, and, as opportunity offers, steal horses and mules, under covert of the night. They have rendered themselves so formidable to the owners of Fazendas and Engenhos, that they enter their residences without so much as asking permission of them; on such occasions, however, their conduct is peaceable, and they are careful not to lay their hands upon any thing."

AUSTRALIA.

Sydney Mechanics' School of Arts.—'This institution was established 22nd March, 1833; and from a copy of its laws which we have received, it appears to present a very close imitation of our Mechanics' Institutions, and as such affords another pleasing evidence of the rapid advance which the very remarkable penal colony in New South Wales has made, and is making. The object of the institution is stated to be the diffusion of scientific and other useful knowledge as extensively as possible throughout the colony of New South Wales, by forming, for the use of the members,

a library; by engaging teachers and lecturers on the various branches of science and art; by purchasing and collecting apparatus and models fitted for illustrating the principles of physical and mechanical philosophy, and by promoting, in every way possible and proper, the knowledge of the members, by the mode of mutual instruction. The rate of subscription is below that at the London Mechanics' Institution. The entrance money 5s.; the amount of a life subscription, 5*l.*; or for a year 12s., a half year 8s., a quarter 5s.; and persons who only wish to attend the lectures may purchase tickets of admission. A life member receives a card which entitles him to admission to the reading room, the use of the library, all the lectures, all the classes, all the general meetings. He has the power of speaking and voting at the general meetings; he is eligible to all the offices of the institution; and he is entitled to introduce one of the members of his family, or a friend, not residing within seven miles of Sydney, to any of the lectures given at the institution, at which he himself is present. All the same privileges, except the last, are enjoyed by the occasional members. In London, it is only necessary to make a personal application to the secretary, in order to become a member; but at Sydney, the person desirous of admission must be nominated by two members, and it is decided by a majority of the committee of management whether the party proposed shall be a member. If elected, he must procure two persons, to be approved by the committee, as securities for the value of the books he receives, and for the payment of any fines and penalties he may incur.

CALCUTTA.—At a very numerous meeting lately held in this town, presided over by the Bishop, the institution of infant schools upon an extensive scale in that presidency was decided upon. The Governor-General has become the patron of the Society for carrying this determination into effect; and the committee have forwarded instructions to this country for procuring properly qualified persons as master and mistress of the central school there.

BRITISH.

UNIVERSITY INTELLIGENCE.

OXFORD UNIVERSITY.—Dec. 11th.—Nomina Candidatorum Termino Michaelis, A.D. 1833, qui honore digni sunt habiti in unaquaque classe secundum ordinem alphabeticum disposita.

In Disciplinis, Mathematicis, et Physicis.—Class I.—Makeson, William, King's College. Class II.—Coope, Joseph R., ex Æde Christi; Walker, Joseph, Wadham College. Class III.—Comyn, Henry, Exeter College; Murray, Henry Stormont, ex Æde Christi; Read, Thomas, F. R., University College. Class IV.—Thomas, Richard, Wadham College. *Examiners.*—S. Falconer, A. Neate, H. Reynolds.

CAMBRIDGE.—The subject of the Norrisian Prize for the ensuing year is—"The divine origin of Christianity proved by the accomplishment of the Prophecies delivered by Christ himself."

The number of resident members of the University is stated to be in commons, 1669; of whom there are in lodgings, 562. The matriculations at Easter Term were 363.

The number of resident members in the October Term, for the last ten years, has been as follows:—1824, 1684; 1825, 1711; 1826, 1700; 1827, 1741; 1828, 1761; 1829, 1771; 1830, 1794; 1831, 1692; 1832, 1697; 1833, as above.

At a congregation on the 4th of December, two graces were brought forward by Professor Pryme; one, to appoint a syndicate or committee to consider the propriety of discontinuing the subscription to the three articles of the 36th canon at the time of taking the degree of M.A., &c., or to substitute some other subscription in its stead; the other, to consider of the propriety of discontinuing the subscription, that the individual is *bonâ fide* a member of the Church of England at the time of taking the degree of Bachelor of Arts, and to inquire whether some other form of subscription might not be substituted in its stead. They were both rejected by the Caput.

Prize Subjects.—The Vice-Chancellor has issued the following notice in the University:—

I. His Royal Highness the Chancellor being pleased to give annually a third gold medal for the encouragement of English poetry, to such resident Undergraduates as shall compose the best Ode, or the best Poem in heroic verse; the Vice-Chancellor gives notice that the subject for the present year is—'The Second Triumvirate.'

N.B.—These exercises are to be sent in to the Vice-Chancellor on or before March 31, 1834; and are not to exceed 200 lines in length.

II. The representatives in Parliament for this University being pleased to give annually—

(1.) Two prizes of 15 guineas each, for the encouragement of

Latin prose composition, to be open to all Bachelors of Arts, without distinction of years, who are not of sufficient standing to take the degree of Master of Arts ; and

(2.) Two other prizes of 15 guineas each, to be open to all Undergraduates who shall have resided not less than seven terms at the time when the exercises are to be sent in.

The subjects for the present year are—

(1.) For the Bachelors :—

Quænam sint commoda expectanda à recenti apud Cantabrigiam clarorum virorum congressu ?

(2.) For the Undergraduates :—

Quinam sint effectus libertatis in possessionibus Hispaniæ transatlanticis ?

N.B. These exercises are to be sent in on or before April 30, 1834.

III. Sir William Browne having bequeathed three gold medals, value 5 guineas each, to such resident undergraduates as shall compose

(1.) The best Greek Ode in imitation of Sappho ;

(2.) The best Latin Ode in imitation of Horace ;

(3.) The best Greek Epigram after the model of the *Anthologia*, and

The best Latin Epigram after the model of Martial ;

The subjects for the present year are—

(1.) For the Greek Ode—

Niger navigabilis.

(2.) For the Latin Ode—

Australis expeditio Johannis Frederici Gulielmi Herschel, equitis aurati.

(3.) For the Epigrams :—

Scire tuum nihil est, nisi te scire hoc sciat alter.

N.B. These exercises are to be sent in on or before April 30, 1834. The Greek Ode is not to exceed 25, and the Latin Ode 30 stanzas.

The Greek Ode may be accompanied by a literal Latin prose version.

IV. The Porson Prize is the interest of 400*l.* stock, to be annually employed in the purchase of one or more Greek books, to be given to such resident Undergraduates as shall make the best translation of a proposed passage in Shakspeare, Ben Jonson, Massinger, or Beaumont and Fletcher, into Greek verse.

The subject for the present year is Shakspeare, King Richard II. Act. III. Scene 2, beginning—

‘ K. RICH. Let’s talk of graves, of worms, and epitaphs ;’ and ending,

‘ How can you say to me—I am a king ?’

N.B. The metre to be *Tragicum Iambicum Trimetrum aca talcicum*. These exercises are to be accentuated, and accompanied by a literal Latin prose version, and are to be sent in on or before April 30, 1834.

N.B. All the above exercises are to be sent in to the Vice-Chancellor privately; each is to have some motto prefixed, and to be accompanied by a paper sealed up, with the same motto on the outside; which paper is to enclose another, folded up, having the candidate's name and college written within. The papers containing the names of those candidates who may not succeed will be destroyed unopened. Any candidate is at liberty to send in his exercise printed or lithographed. No prizes will be given to any candidate who has not, at the time of sending in the exercises, resided one term at the least.

WESTMINSTER SCHOOL.—On December 11, according to annual custom, one of Terence's plays was represented. The one selected on this occasion was the *Phormio*. It has been stated in the *Times* newspaper that the pupils displayed considerable proficiency and talent in the exhibition, and that it was witnessed by a large company; but it is added that there was a considerable breach of decorum towards the conclusion, by hot roasted potatoes being thrown at and among the company. If this statement be correct, it says little in commendation of the discipline of the school; and if this exhibition leads to the display of such conduct, it may be questioned whether it might not be discontinued with advantage.

DURHAM UNIVERSITY.—It is stated that the property given up by the Dean and Chapter for the purpose of founding this University, is of the value of 94,000*l*. The Bishop of Durham also subscribes 1000*l*. per annum towards its support, besides having given two donations of 1000*l*. each to the building fund, and purchased a residence for one of the professors, which he has also assigned to the University. This establishment was opened on Monday, the 27th of October, when nineteen young gentlemen were admitted on the foundation.

ROYAL NAVAL SCHOOL.—In this institution, which has been for some months past carried on at a temporary establishment in Camberwell, 150 boys have been provided with board and a liberal education, calculated to fit them for the naval service, at a charge of 25*l*. per annum. The house is now being enlarged for the reception of 50 more students; and there are still many candidates. This institution has been very liberally supported by the naval profession, and the public also have added their contributions. It is undoubtedly very desirable that officers, many of whom have little else for the support of their families than their half-pay, should have the means of procuring for their sons an education that will at least fit them for the same rank in society which they have themselves held. This, according to the general rate of charge for education, has been hitherto almost impossible in England, and in consequence many naval officers have been forced to reside in foreign countries in order to obtain the requisite instruction for their families. This necessity the present establishment will at least tend to remove, and were it possible to reduce the charge to 20*l*. per annum, it might be expected to remove it more effectually.

NATIONAL SCHOOL SOCIETY.—The 22nd Report of the National Society for promoting the Education of the Poor in the Principles of the Established Church, besides the usual annual information, affords an interesting retrospective view of the labours of this institution, in a copy of a petition presented in August, 1832, to the King, imploring his Majesty to issue his Royal Letters directing collections to be made in all churches and chapels throughout England and Wales in furtherance of the Society's designs. From this document it appears that the produce of the collections made in 1823, under the authority of the King's Letter, amounting to 32,709*l.*, was expended in promoting the erection of school-rooms in 361 places, which contained a population of one million and a half; accommodation has been thus permanently secured for the education of 58,000 children by a total outlay, including the Society's grants, of about 130,000*l.* The Society was also enabled to assist in training 400 additional masters and mistresses in the principles and practice of the national system of education. In addition to this expenditure, voluntary donations and bequests, together with the aid of local associations in various parts of the country, have enabled the Society, since its establishment in the year 1811, to effect an outlay upon similar objects, of above 75,000*l.* The model school and training establishment for providing competent teachers have been carried on in the metropolis by means of the annual subscriptions of the members of the Society, at an expense of about 1000*l.* a year. It is therefore represented that, on the most moderate estimate, during the period of the Society's existence, upwards of 107,000*l.* have been expended in the erection of school-rooms, which have been completed at a cost of four times that amount, the Society only affording their assistance in aid of the local contributions; and that, in the mean while, 1900 adult persons have been taught the improved system of education promoted by the Society, and stationed as teachers in various parts of the kingdom for the moral and religious discipline and improvement of the infant poor.

Operations on so extensive a scale could not have been carried on unless the efforts of the Society had been efficiently seconded by those of the public, and unless a desire to disseminate or procure instruction had been very generally diffused, and steadily on the increase. Accordingly it appears that, whereas the Charter of Incorporation (in 1817) records the existence of 725 schools united to the Society, containing 17,000 children under instruction in them; the Society is now enabled to produce a list of 3084 places with schools, containing nearly 400,000 scholars, being nearly one-half of the children receiving education through the medium of the Established Church. A note to this statement explains that, from calculations formed on the most recent information, it appears there cannot be less than 900,000 children in the Sunday and other Church of England schools under the immediate superintendence of the clergy.

The annual expenditure of the Society has been considerably augmented within the last few years: it has risen from an annual

average of about 3000*l.* to 6635*l.*, the amount of grants voted during each of the last two years. Meanwhile, the manufacturing and mining districts in the north, more particularly in Lancashire and Durham, as well as the poorer inhabitants of Wales, with many other more remote and necessitous places in the kingdom, are still looking to the Society for a share in that bounty, of which, from a variety of causes, they have not been able to avail themselves. From the collections recently made under the authority of the king's letters, 22,362*l.* had been received at the time of making up the Report. It is apprehended that the total amount of the collections, when ascertained, will fall short of that in 1823; but with such contributions as have been actually received, the committee find themselves possessed of ample means for carrying on at present the designs of the Society. Much has already been accomplished: the sum of 5939*l.* 14*s.* has been granted during the past year towards the erection of school-rooms in 109 places, one-half of which contain a population of above 1000 souls. Of these 109 grants, 30 have been appropriated to manufacturing places, and 10 to the poor parishes in Wales, the wants of which interesting portion of the kingdom has been pressed on the attention of the committee by her Royal Highness the Duchess of Kent in a letter accompanied by the munificent donation of 100*l.* to the funds of the institution. On the whole, 157 new school-rooms are erecting, capable of accommodating 14,600 children; by means of which, many schools already subsisting will be more suitably accommodated, and an addition made to the total number of poor children receiving education to the amount of 10,600. Much, however, remains to be done; and the committee, in prosecuting their former plans, have determined to circulate a letter to all places having a population of 1000 souls, and not having schools in union, to invite the resident gentry, through the clergymen, to connect their schools with the Society, wherever they have been formed, or to establish such as are needful, if none already exist.

The Society has been enabled, during the past year, to remove its central school from Baldwin's Gardens to the more convenient and central premises which it has received as a gift from the managers of the late Westminster National School, and which have been secured to the National Society in its corporate capacity. But it is stated, with satisfaction, that the former school is likely still to be carried on in an efficient state for the benefit of the poor parishioners of St. Andrew's, Holborn.

The Appendix, No. 9, to the Report, exhibits the results of an inquiry concerning works of industry connected with national schools. The objections to such a connexion are thus in substance stated and answered.

Object. 1.—Children leave school too soon to learn perfectly any art or trade; on an average, perhaps, few scholars remain after attaining their eleventh or twelfth year.

Ans.—They leave so early because they have then generally learnt all that is taught. If there were employment going on which delayed their progress in this, they would probably remain longer.

Object. 2.—Not necessary, as the children are generally engaged by their parents in works of industry and habits of diligence at home.

Ans.—This is true; but many children will take readily to work, who dislike learning, and whose parents indulge their humour, and suffer them to leave the school altogether.

Object. 3.—The expense of establishing such works: the little profit to be expected from them.

Ans.—The objection only shows that caution is requisite; that the plan should be proceeded with gradually, and nothing undertaken but upon a clear estimate of the cost to be incurred. Two items only are to be covered by the produce of the work: first, the bare expense of carrying it on; second, some little reward to the children employed.

Object. 4.—The danger of overstocking any branch of trade beyond the average demand for the article produced; and of exciting jealousy by apparent competition.

Ans.—Occupations likely to produce such feelings may be avoided. What evil at all commensurate to the good has resulted from the employment of the girls in the schools at needlework?

Object. 5.—The difficulty of finding employment for the children.

Ans.—Difficulty admitted often to be great; but instances are quoted to show that it *has been* and may be surmounted.

Object. 6.—Few of the children would retain in after-life the trade thus learned.

Ans.—The least important objection. The formation of a habit of industry is the great object considered.

NATIONAL EDUCATION.—In pursuance of a resolution passed by the House of Commons, the Secretary of State for the Home Department has addressed a circular to the overseers of the poor in every parish throughout the kingdom, requesting them to answer the questions contained in the aforesaid resolution, which is as follows:—‘That there be laid before this house a return of the number of schools in each town, chapelry, or extra-parochial place; which return, after stating the amount of the population of the said town or place according to the last census, shall specify—1. Whether the said schools are infant, daily, or Sunday schools. 2. Whether they are confined, either nominally or virtually, to the use of children of the Established Church, or of any other religious denomination. 3. Whether they are endowed or unendowed. 4. By what funds they are supported; if unendowed, whether by payments from the scholars, or otherwise. 5. The number and sexes of the scholars in each school. 6. The ages at which the children generally enter, and at which they generally quit the school. 7. The salaries and other emoluments allowed to the masters and mistresses in each school; and shall also distinguish—8. Those schools which have been established since 1818—and 9. Those schools to which a lending library is attached.’

The overseers or overseer of the poor of every parish or place in England and Wales is requested to use his best endeavours to

The Right Hon. C. P. Thomson, also at a public dinner given to him at Manchester on Dec. 18, in the course of his speech took occasion to express himself on the subject of public education as follows :—‘ There is also, gentlemen, the great question of national education. Amongst those whom I see around me, I know that many feel a deep interest in this question. How can it be other-

wise, when I, who am but a casual observer here, and who have so few opportunities during the short space in which I am present among you (a space of time rendered shorter by your kindness and hospitality)—when I cannot but be struck with almost astonishment when I see how little, in comparison with your wishes, has been effected in this great purpose. Private benevolence—private industry—private exertion can undoubtedly effect much; but the system should be a national one. It is an object worthy—ay, the most worthy of the attention of the nation. If before—if under any circumstances it were so—permit me to say that under the circumstances of this country, it is become more than in any place important. Power has been confided to hands that knew it not before. Glad I am that it has, on all accounts, but on one I am particularly so; inasmuch as I think it must force upon every reflecting mind the necessity of seeing that means are provided in order that that power shall be properly wielded—means which can only be found in the education of the people.’

BANBURY.—The Banbury National Schools for the education of boys and girls have been established sixteen years. There was an old endowment for clothing and educating a limited number of children, and the trustees under that endowment clothe sixteen boys and twelve girls, and pay 30*l.* per annum towards the expenses of the National Schools, in which the children elected under the trust are educated. But the far greater part of the expenses of the National Schools is defrayed by public contributions. In 1832 the amount of subscription was 88*l.* 9*s.* 3*d.* The average number of children in the schools during the present year has been one hundred and twenty boys and seventy-five girls.

Besides the National Schools, there are three large and efficient Sunday and Evening Schools. Originally there was but one established, in 1802, at the old dissenting or Presbyterian Chapel; but for several years a division has taken place, and the children have been educated at the school-rooms of the different chapels.

The school kept at the Independent Chapel educates at present 208 children. They are instructed by forty teachers on Sundays, and also on two or three evenings in the week. Connected with this school are two libraries; one for the teachers, containing books of a miscellaneous character; and one for the children, chiefly composed of works of a religious nature, or on subjects of general elementary knowledge.

The Methodist School is attended by 120 boys and 135 girls, who meet on Sundays. On two week-day evenings about 40 of the oldest of the children attend to learn writing and accounts. The number of male and female teachers is 38, the writing master (only) being paid a small salary. There is here also a small library.

The Presbyterian School educates at the present time 52 boys and 54 girls, who are instructed by 12 teachers.

Hence it appears that between 700 and 800 children are receiving a regular education in Banbury by public charity; out of a popula-

tion consisting of 6427 persons.—*From a Statement presented to the Corporation Commissioners at Banbury.*

DURHAM SCHOOL OF INDUSTRY.—At Durham, during the present year, an institution called the “Durham School of Industry” has been formed for the purpose of instructing young females, not only in the usual branches of what is called education, but in the domestic duties usually allotted to females, such as washing, ironing, cleaning furniture, &c., &c. The morals and general conduct of the children are carefully attended to, the object being to form them into useful and respectable female servants. The short trial hitherto given to the plan has proved perfectly satisfactory, and the committee are only prevented by a want of funds, which are supplied by donations and subscriptions, from extending their operations, and have therefore appealed to the public in behalf of the institution.

Yorkshire Institution for the Instruction of the Deaf and Dumb.—In the year 1829 it was determined at a public meeting held at Doncaster, to establish an institution for the instruction of the deaf and dumb children of the poor in the county of York, it having been ascertained that these unfortunate objects were more numerous in that part of the country than had previously been imagined. It had been at first intended to appeal to the public for donations to furnish means for the erection of a suitable building; and several noblemen and gentlemen subscribed most handsomely for that especial object; but the urgent calls made, about that time, upon the liberality of the country, for the repair of York Minster, induced the Committee to content themselves with commencing their undertaking in hired premises. The public, however, answered so liberally the call of the benevolent individuals who interested themselves in the object, that they were enabled, in 1831, to effect the purchase of the hired premises, called Eastfield House, which, with some alterations, were capable of containing 100 children, with every accommodation for the master, as well as for those children of the more opulent who might be admitted afterwards, on the payment of a larger sum than was usually required.

The first annual report of the Institution exhibited the receipts of the year as 567*l.*, and the expenditure as 561*l.*, with 20 male pupils in the establishment. The last report shows the receipts to be 1684*l.*, the expenditure 1403*l.*, with 27 male, and 23 female pupils. It was originally intended to limit the benefits of the institution to Yorkshire; but *all* the Yorkshire candidates having been admitted, and many applications having been received from the neighbouring counties, it was determined to leave the institution open to such applications at an increased rate of payment, provided that ample accommodation be always retained for the deaf and dumb children of the county of York. Although essentially a charitable institution, the friends of the pupils are required to provide them with clothing, and to contribute something towards their support. This is generally 6*l.* a year for each

child ; but where there are two children of the same family, 8*l.* 8*s.* for both. In cases where the friends can well afford it, however, not less than 20*l.* is paid : and it is contemplated that about 25*l.* will be required of the extra-provincial pupils, to whom the establishment is now open.

The institution not only provides for the religious and general education of the pupils, but endeavours, as much as possible, to introduce a spirit of industry among them. With this view, the trades of shoemaker and tailor have been commenced by several of the boys ; and gardening in all its branches, with the common labours of husbandry, appears to form part of the employment of the others. The females are taught the necessary duties of the household, and every other qualification to render them useful and efficient as far as their infirmity will admit. In the last report, the committee express the pleasure they feel in stating that (considering the difficulty of bringing the habits and minds of deaf and dumb children into a proper state of discipline and attention) those in the institution have learned, and understand and can express, quite as much as could be expected.

In looking over the list of pupils given at the end of the reports, one cannot fail to be struck by the number of deaf and dumb individuals in the same family. In one case there are five children in the same family deaf and dumb ; in four cases, three ; in three cases, two ; and, in one case, the child has a deaf and dumb father.

NOTTINGHAM.—A school of medicine has been recently established in this town, to which the Duke of Newcastle has given a donation of 500*l.*

WALLSEND.—A national school was opened on Monday, September 30, for the first time, as a day-school, and was attended by 170 children.

DEPTFORD, near *Bishop Wearmouth*.—A national school has been recently opened in this place, which is very regularly and numerously attended.

BARNARD CASTLE.—An infant school was opened here on September 13, and is proceeding with the fairest prospect of advantage to the district.

NORTHLEACH GRAMMAR SCHOOL.—The *Gloucester Journal* says,—‘ We feel great pleasure in stating the issue of a negotiation which has recently taken place between the inhabitants of Northleach and the leading members of Queen’s College, Oxford, by which the latter have agreed to cause an English education to be taught in the school, in addition to the classics, and likewise to extend the benefits of the school to all settled inhabitants, whereas, previously, natives of the town, *only*, were eligible.’

SCOTLAND.

ST. ANDREW'S.—A great sensation has been produced in the medical world by certain new regulations just issued by the University of St. Andrews, which place attendance on the classes of a certain description of lecturers on the same footing with attendance at classes in colleges, as qualifications for degrees. The following is the substance of the new rules :—

I. No candidate shall be admitted to examination till he has subscribed a declaration that he is twenty-one years of age, and has produced satisfactory evidence that he is of unexceptionable moral character.

II. The candidate, if he be not in possession of the degree of A.M., must produce certificates of his having had a liberal and classical education, and be ready to undergo an examination as to his proficiency in the Latin language.

III. The candidate must produce certificates that he has regularly attended lectures delivered by professors in some university, or by resident fellows of the Royal Colleges of Physicians or Surgeons of London, Edinburgh, Glasgow, Aberdeen, or Dublin, for at least *four complete sessions, during four years*, on the following branches :—1. Anatomy.—2. Practical Anatomy.—3. Chemistry.—4. Theory of Physic, or Physiology.—5. Materia Medica and Pharmacy.—6. Principles of Pathology and Practice of Physic.—7. Surgery (each of the above courses to be of six months' duration.)—8. Practical Chemistry (three months.)—9. Midwifery and Diseases of Women and Children, do.—10. An Apprenticeship, or Six Months' attendance in the shop of an Apothecary, or in the Laboratory of a Public Hospital or Dispensary.—11. Attendance at a Public Hospital, containing not less than eighty beds, for at least twelve months. To these must be added, for degrees in Medicine, Clinical Medicine ; for degrees in Surgery, Clinical Surgery. Two three months' courses of either to be considered equivalent to one six months' course.

These regulations will be invariably observed, except when the candidates are possessed of a surgeon's diploma from London, Edinburgh, Glasgow, Aberdeen, or Dublin ; have been in regular practice previous to the year 1830, or have served as medical officers in his Majesty's army, navy, or East India Company's service—in which cases three years' attendance on the above courses will be sustained.

The gentlemen appointed as conjunct examiners with the Professor of Medicine in St. Andrews, are—Messrs. Robert Liston, J. A. Robertson, J. Mackintosh, A. Lizars, and W. Gregory—the four first members of the Royal College of Surgeons, and the last members of the Royal College of Physicians, Edinburgh.

UNIVERSITY OF DUBLIN.

UNIVERSITY OFFICERS, 1834.

Chancellor, His Royal Highness the Duke of Cumberland, D.C.L.

Vice-Chancellor, His Grace the Lord Primate.

Provost of Trinity College, Barthol. Lloyd, D.D.

Senior Fellows.

Frs. Hodgkinson, LL.D., Vice-Provost.

Robt. Phipps, LL.D., Registrar.

Rev. Thos. Prior, D.D., Senior Lecturer.

Rev. H. Wray, D.D., Senior Proctor.

Rev. Fran. Sadleir, D.D., Senior Dean, Librarian, and Catechist.

Rev. Chas. Wm. Wall, D.D., Auditor.

Rev. Steph. Creaghe Sandy, D.D., Bursar.

Junior Fellows.

Rev. Rich. Macdonnell, D.D., Registrar of Chambers and Jun. Bursar.

Rev. Chas. Hare, D.D., Censor.

Rev. Jos. Henderson Singer, D.D., Registrar of Electors.

Rev. Thos. Gannon, D.D., Assist. Lib.

Rev. Jas. Thos. O'Brien, D.D.

Rev. Chas. Boyton, A.M.

Rev. John Blair Chapman, A.M.

Rev. Joseph Stack, A.M.

Rev. Humphry Lloyd, A.M.

Mountiford Longfield, LL.D.

Rev. Henry Kingsmill, A.M., Junior Proctor.

Rev. John Lewis Moore, A.M., Junior Dean.

Rev. Sam. John McClean, A.M.

Rev. Thos. Luby, A.M.

Rev. George Sidney Smith, A.M.

Rev. Jas. Heuthorn Todd, A.M.

John Meade, B.A.

Jas. McCullagh, B.A.

Professors and Lecturers.

Regius Divinity.—Charles R. Ebrington, D.D.

Abp. King's Divinity.—Jas. Thomas O'Brien, D.D.

Regius Greek.—Henry Wray, D.D.

Regius Civil Law.—Fras. Hodgkinson, LL.D.

Regius English and Feudal Law.—Phil. Crampton, LL.D.

Deputy.—Mountiford Longfield, LL.D.

Regius Physic.—Whitley Stokes, M.D.

Erasmus Smith's Hebrew.—Chas. Wm. Wall, D.D.

Oratory.—Rd. McDonnell, D.D.

Mod. History.—Francis Hodgkinson, D.C.L.

Preachers for the year.

Rev. Jos. H. Singer, D.D.

Rev. Jas. Thos. O'Brien, D.D.

Rev. Henry Kingsmill, A.M.

Rev. John Lewis Moore, A.M.

Rev. Geo. Sidney Smith, A.M.

Rev. Jas. Heuthorn Todd, A.M.

*Public Examiners for the year.**Classics.*

Rev. Jos. H. Singer, D.D.

Rev. Thos. Gannon, D.D.

Rev. J. B. Chapman, A.M.

Erasmus Smith's Mathematics.—Fras. Sadleir, D.D.

Nat. Philosophy.—Humphry Lloyd, A.M.

Dr. Andrew's Astronomy.—W. Hamilton, A.M.

Abp. Whately's Pol. Economy.—Mount. Longfield, LL.D.

Anatomy and Surgery.—Jas. Macartney, M.D.

Chemistry.—Fras. Barker, M.D.

Botany.—Wm. Allmar, M.D.

Natural History (Lecturer).—Whitley Stokes, M.D.

French and German.—Chas. Willmiers, LL.D.

Italian and Spanish.—Evasio Radice, LL.B.

*Public Examiners for the year.**Science.*

Rev. J. L. Moore, A.M.

Rev. Thos. Luby, A.M.

Rev. G. S. Smith, A.M.

Logics and Ethics, at the Degree Examination.

Mountiford Longfield, LL.D.

Rev. S. J. McClean, A.M.

Rev. Jas. H. Todd, A.M.

THE
QUARTERLY
JOURNAL OF EDUCATION.

THE YORKSHIRE INSTITUTION FOR THE DEAF AND
DUMB, AT DONCASTER.

IN a report of the Birmingham Institution for the Deaf and Dumb, recently published, appeared a statement that the number of deaf-mutes in England and Wales alone was not less than eight thousand. This statement was noticed in many of the London and provincial newspapers, and was received in some parts of the country with discredit. From various sources of information, whose accuracy can no longer be disputed, it is ascertained that the proportion of deaf and dumb persons in South Britain is one in seventeen hundred, which, with an aggregate population of fourteen millions, fully establishes the correctness of the Birmingham Report. Returns, in fact, have been procured in various parts of the kingdom on which this proportion is founded. The proportion throughout Europe is $1\frac{1}{335}$.

With such a fact as this resting on unimpeachable evidence, the situation of these helpless beings, in respect to moral culture and improvement, becomes a subject of important and anxious investigation. The difficulty of addressing instruction to minds shut out from the ordinary means of intercourse entails miseries upon this unhappy portion of the community which cannot be averted by the most tender parental solicitude.

Cut off from almost all communication with the world, the mind so bereft of companionship is apt either to sink into imbecility, or to become subject to the development of headstrong and hurtful passions. Without the checks of knowledge and religion, and too frequently spoiled by injudicious indulgence, the temper grows ungovernable, and fits of violence and spleen give a frightful and melancholy aspect to the character. This is the common condition of the poor deaf-mute, without the benefit of that peculiar training which he can rarely receive in the bosom of his family; and it is from the consideration of this fact that public institutions, whose

object is to supply by other means the loss of those organs through which knowledge is commonly conveyed to the mind, have received such splendid encouragement from the enlightened and the charitable, in all Europe, in North America, and lately in British India.

Most truly has Dr. Johnson described deafness as the 'most desperate of human calamities.' With what class of persons can we compare the uneducated deaf and dumb? Not with the idiot, nor the maniac: their deprivation is that of reason, a deprivation frequently more afflicting to their friends than to themselves. In the very possession of reason, the deaf and dumb are more pitiably afflicted than these outcasts, inasmuch as they have a sensibility to something higher than they can attain, a desire never to be gratified, a light within which flashes and gleams at times for a moment, until it languishes for want of something to feed the flame. It has often been said, that blindness is a greater misery than deafness. The reason for this popular opinion is sufficiently obvious. Blindness claims a readier sympathy than deafness: the one is silent and often retiring, the other can tell its tale of calamity, by which a mind endued with sensibility cannot fail to be deeply interested; nor is it until the contrast between these two calamities receives more than a superficial attention, that the heavier privations of deafness are discovered and understood. We then perceive that the ear is a ready inlet to the mind of the blind, and that a language is already framed in which the blind man can communicate his ideas, and by means of which the most useful parts of knowledge can be conveyed to him in return. But the deaf-mute has acquired no language. A few rude signs, expressive of his physical wants, are the extent of his commerce with his species, until his mind has been developed and informed by a long and tedious process of instruction, through the medium of the eye; and this instruction, in the first instance, must be simplified to the very last degree. Even when educated, the deaf and dumb person can never occupy that station in social life which is occupied by the blind. Every topic of interest is easily communicated to the blind; but to the deaf, much of the enjoyment which results from mingling with society is unappreciated, because unfelt, —unfelt, because he is often a stranger to the more refined pleasures of social intercourse. We speak of the deaf and dumb as they have been, and as they are generally educated; we by no means wish to pronounce it to be impossible to fit them for enjoying, and even for being useful in society. We know that much has been already done, and that more is being done at present than was ever attempted before; and

we confidently anticipate the time when a due proportion of the deaf and dumb will be raised from their forlorn condition to an eminence which will be at once grateful to them, and honourable to their instructors. We have spoken of the difficulty of approaching their minds compared with that of communication with the blind; we see that this difficulty almost vanishes in the case of the latter; while in that of the deaf it cannot be overcome but by the most patient and persevering labour.

The magnitude of the obstacles to the mental cultivation of the deaf and dumb was doubtless the consideration which prevented many philosophical minds from encountering the labour, even after they had ascertained the practicability of such cultivation. The general spread of inquiry, especially during the present century, has brought more accurate information respecting the state and numbers of the deaf and dumb; the result of which has been to call forth the sympathy of the public for their relief: and although the provision which is at present made for them is by no means commensurate with the object to be accomplished, there is reason to expect that more ample measures will soon be taken for removing as far as possible the moral and physical evils attendant upon this deplorable calamity. Benevolent minds have been awakened to this duty in our own country, among whom, the late Rev. John Townshend, the founder of the London Institution, deserves especial notice, as the first individual who effected the extension of education to the indigent deaf and dumb. The imitators of this good and great man in other parts of the kingdom, whose names are recorded in the memory of some hundreds of pupils, are the late Dr. de Lys, of Birmingham; Dr. Orpen, of Dublin; Mr. Bateman, of Manchester; and Mr. Comer, of Liverpool. In Yorkshire, where an institution for the deaf and dumb has sprung up within a very few years, may be found another gentleman whose name must be ranked with the above benefactors to this class of sufferers: it is the name of its first promoter and honorary secretary, the Rev. W. C. Fenton, whose benevolence and untiring zeal have given it prosperity as well as existence.

As this institution, from its locality in a populous and wealthy district, and the success which has attended its establishment, will furnish us with some materials suitable to the purpose we have in view in this paper, we propose to take a survey of its origin, history, and internal management, and to explain the system of instruction there pursued. One of our objects in doing this, is to diffuse a knowledge of all

useful experiments in education, in order that similar institutions may from their commencement be assisted by the experience of others who have gone before them, and so be enabled to profit by what has been found successful, and warned on those points wherein their predecessors have failed.

In the early part of the year 1829, the attention of the county of York was drawn to the establishment of an institution for the education of the deaf and dumb. This institution originated, as we have stated, with Mr. Fenton, a clergyman residing in the neighbourhood of Doncaster, who soon succeeded in bringing the object under the notice of the principal nobility of the county. The Archbishop of York, the late Earl Fitzwilliam, the Earl of Harewood, and the present Earl Fitzwilliam, were among the earliest patrons of the projected institution. Each of these noblemen gave liberal donations; that of the late Earl Fitzwilliam was 500*l*. So patronized in its commencement, the object met with support in all quarters wherever applications were made, and large sums of money were voluntarily contributed to its funds. At a public meeting held in Doncaster, in March, 1829, which was kindly attended by Mr. Vaughan, the master of the Manchester Institution, with some of his pupils, in order to show that the education of the deaf and dumb was not a visionary idea, a committee was appointed, and it was at once determined to open an institution as soon as the preliminary arrangements could be completed. In the mean time it was thought desirable to obtain for the intended institution the sanction of the Grand Jury, then about to assemble at York. By means of an active member of the committee, the subject was introduced to those gentlemen,—a proceeding which was altogether judicious, as the institution was thus made known to that part of the community from which it was to derive much of its permanent support, namely, the county gentry. At this period the restoration of York Minster occupied the public mind, and the committee thought proper to defer to the suggestion of the Archbishop, and to commence the institution in rented premises, rather than to solicit donations for the erection of a suitable building.

A part of Eastfield House, on the north side of the Doncaster race-course, was therefore obtained, and in November, 1829, fifteen boys were admitted. The institution was placed under the superintendence of the present head master, Mr. Charles Baker. By having spent some years as assistant master at Birmingham, under M. du Puget, who had been educated by Pestalozzi, the system of that eminent man be-

came in some degree familiar to him. At the same time Mr. Baker does not profess to conduct the Yorkshire Institution on Pestalozzian principles. He acknowledges himself to be too little acquainted with those principles to make any such pretensions, though aware of their value and of their applicability to a great extent in the education of the deaf and dumb.

The Yorkshire Institution was not founded altogether on the principle of a gratuitous provision. A sum of 2s. 6d. per week is required from the parents of each pupil, or from the parishes to which they belong. The income of the institution from all sources was about 400*l.* per annum at its commencement. The means by which the income has been increased to its present amount deserve particular notice, as the same means have since been employed with similar success by some of the other provincial schools for the deaf and dumb: we allude to public examinations of the pupils in neighbouring towns. Before the Yorkshire Institution had been established six months, several public examinations had taken place in various divisions of the county. In the more populous towns a lecture was delivered explanatory of the condition of the deaf and dumb, and the methods by which their minds and affections might be cultivated; but the exhibition of the children themselves, and their acquirements, even in the short space of time mentioned, were always found the best exemplification, as well as the most efficient proof, of the excellence of the charity. After these examinations, no one doubted that deaf-mutes had powers capable of improvement; and this was sufficient. Subscriptions and contributions flowed in from every quarter.

In July, 1830, the number of children under instruction was increased to thirty-two,—twenty boys and twelve girls. The annual funds at this time amounted to about 800*l.*; and the building fund was considerably augmented.

The purchase or erection of a suitable edifice for the permanent establishment of the institution occupied the committee during the year 1831, at the expiration of which it was finally determined to purchase the whole of Eastfield House, which was offered to them along with three acres of land for 3000*l.* No site could have been found more open and salubrious. A more convenient building might have been erected, but it would have been at a great additional expense, which might have crippled the operations of the institution for years. The whole outlay amounted to 3200*l.*, including the alterations, of which sum about 360*l.* was advanced from the general fund to be restored at some future

period. The great desideratum in the building is a room sufficiently large for a school-room. With such an addition to the premises, the accommodation would be ample enough for one hundred children. As soon as possession of the above purchase was obtained, the number of children was increased to fifty. The annual income arising from subscriptions alone then amounted to little short of 1000*l*. This rapid increase of funds had not been obtained without great exertions ; among which must be particularly specified the periodical examinations of the pupils.

Another advantage attending such examinations in different towns, is the publicity given to these institutions, by which parents, who might otherwise never know the fact, are informed that such a public provision exists for the mitigation of these organic defects. Even with this publicity, instances are sometimes discovered of deaf and dumb persons having grown up without instruction, even in the neighbourhood of such institutions. The recurrence of such cases calls for some further exertions on the part of the public to disseminate an account of deaf and dumb institutions amongst that class of society who are most likely to want such assistance, and least likely to know where and how to obtain it.

Various causes operate to prevent a larger number of deaf and dumb children from receiving the benefits of education in so populous a county as Yorkshire ; but of a population of several hundreds deprived of hearing, and consequently dumb, it must require explanation why no more than fifty children enjoy the benefit of instruction.

1st. None under eight years of age, nor above fourteen, can be admitted into the institution.

2d. A proportion of the deaf and dumb are diseased, and some to such a degree as to be unfit objects for an institution.

3d. Another class whose names swell the statistics of the deaf and dumb are not deaf, but only *dumb*, being idiots.

4th. Those who are not absolutely idiots, but who are palpably deficient in intellect, are not considered proper objects for an institution avowedly supported for intellectual education.

5th. Some parents are so attached to their offspring labouring under physical infirmities, as to be unwilling to part with them.

6th. Many parents of deaf and dumb children, who are anxious to secure for them the mental and moral advantages of education, are yet too poor to make the required weekly payment. In such cases the parishes to which the children belong often defray the entire charge for the clothing and in-

struction of such children ; but in some instances the parishes refuse this aid.

The last difficulty, here alluded to, it has been thought should be removed by a legislative enactment requiring parish officers to defray the expenses attendant upon the instruction and care of the deaf and dumb poor, on the principle upon which a provision is made for other paupers labouring under severe bodily infirmities. The policy of such a measure is perhaps doubtful ; but the claims of the deaf and dumb, it is hoped, will not be overlooked whenever the subject of national education is brought under the notice of the legislature. Both humanity and policy seem to dictate but one course to parish officers. If their deaf and dumb are educated, they are surely less liable to become chargeable to the public than if they continue in ignorance without the power of receiving or communicating information on the commonest circumstances of life. It would be vain to expect any proficiency in manual labour in these objects of our sympathy while the main inlets to instruction are closed ; and their dispositions, like their understandings, for want of culture, produce bad instead of good fruits. Many facts might be adduced to confirm this statement, but it needs no further illustration : uneducated, the deaf and dumb are almost levelled with the brute creation ; educated, they are raised to the proper dignity of their nature.

To confirm some of these statements, we may refer to the experience of the Yorkshire Institution. Since its commencement in 1829, seventy-three children have been admitted, of whom twenty-three have been removed. Of this number, *five* were in the institution only a few months, being found so deficient in intellect as to be incapable of improvement, although capable of doing something for their living in manual occupations of the simplest kind. Their friends were advised to put them instantly to such occupations. *Four* remained in the institution about three years, improving to a certain point, beyond which it seemed impossible for them to advance. These pupils were adapted for some of the more ordinary trades. *Four* others had attained an age at which it was thought desirable for them to leave school, particularly as they were capable of earning their livelihood. *Ten* were withdrawn because their parents could not afford to make the required payment of 2s. 6d. per week, in addition to the loss of the little services rendered by these children in their families, in all which cases the parish officers refused to advance the payments demanded by the institution. In addition to the above number, *ten* other applicants for admission have been excluded from the operation of the same cause ; making

twenty who in the course of four years have been denied all chance of instruction, from the extreme poverty of the applicants, or the ill-advised economy of the guardians of parish funds. But while it is painful to record such instances of short-sighted policy, it is pleasing to dwell upon those of an opposite nature,—where parishes most cheerfully contribute the necessary means for aiding the education of these children of affliction. Of such enlightened liberality, the parish of Leeds affords a noble example. This parish contributes towards the maintenance of the deaf and dumb children belonging to it, in all cases where the parents are unable to do so.

The system pursued in some institutions makes the instruction and board of their inmates entirely gratuitous, but there are objections to this principle of relief, of which one, not the least obvious, is, that parishes are thus relieved of a burden which is properly their own; while in other cases, parents who can well afford to pay for the instruction of their offspring too willingly receive the boon which waits only for their acceptance. Fifty pupils, at only 2s. 6d. per week each, (which is the lowest payment, and is required in all cases,) produce about 300*l.* per annum—a considerable addition to the funds of any institution which is not over-prosperous, besides which it has the recommendation of being obtained in a most unexceptionable manner. Those parents who can afford to do so, pay a larger sum towards the education of their children, varying according to their circumstances.

The objection which is most strong against the system pursued in the Yorkshire Asylum, is the fact of twenty deserving and proper objects having been excluded from its advantages, while there is room within its walls for their accommodation. When parishes refuse their assistance in such cases of distress, it is a subject worthy of the best consideration how far it is desirable for the committee to deviate from their general rule in favour of such applicants.

These preliminary observations will serve to throw some light upon the numbers and condition of the deaf and dumb. We now approach the subject of their instruction, the general principles of which have been already stated in the Sixth Number of this Journal. The ground-work is somewhat similar in most institutions; the end proposed is uniformly the same—to impart language, and fill the minds of the pupils with knowledge. The means pursued to effect this end differ considerably, and these differences form the basis of the various systems.

The natural language of the deaf and dumb is *a language of signs*. To improve and perfect this language, to make it

the vehicle for communicating knowledge, and for inter-changing thought, has been a favourite object with many instructors. Signs may be divided into three classes : first, natural signs ; secondly, arbitrary signs ; and thirdly, methodical signs ; the last partaking of the character of the other two. Natural signs are the ordinary language of the uneducated deaf and dumb ; arbitrary signs have their origin with system-makers ; methodical signs have the fault of being the ideas of the teacher, which may be imitated by the pupil without being understood, just as a native of England might repeat after another person the words of a foreign language unintelligible to him. All these signs, more or less modified, are used in the instruction of the deaf. Some institutions adopt arbitrary signs to the exclusion of natural signs ; others make methodical signs the means of communicating ideas ; some few profess to reject signs altogether ; while by others they are employed in a very subordinate degree, to be banished as soon as their place can be supplied, though but imperfectly, by language.

Speech, or *artificial articulation*, is another medium of intercourse with the deaf and dumb, and it is a valuable auxiliary in their education. There are but few, especially if they are taught early in life, whose vocal organs will not yield to the well-directed efforts of the teacher. As with respect to signs, so there are various opinions among instructors as to the desirableness of making articulation, and reading on the lips, a part of the education of the deaf and dumb. In some institutions speech is rejected ; in others it is made the main instrument of imparting ideas ; in some it is used only for conveying words ; and in others speech is used simultaneously with signs.

The figuring of objects, as in *drawing*, is sometimes made a matter of great importance. It speaks directly to the eye, and may be made of great service during the period allotted for instruction, and in some cases in after life.

Dactylology, or the *finger-alphabet*, is one of the most obvious and important helps in the education of deaf-mutes ; nevertheless, there are some schools on the Continent which reject its assistance. *Writing*, which is most nearly allied to the above process of finger-spelling, is used in all institutions without exception ; indeed, it seems almost the only vehicle of which all teachers are content to avail themselves : for however some of them may wish to exclude *signs*, yet there will occur instances when their help must be solicited.

The means at present employed at the Yorkshire Institution are *natural and explanatory signs*, *dactylology*, and *writing*. One or other of these means is used, be it observed,

for the communication of every thing—knowledge in the school—directions out of it ; the end in view being to lead the children to understand language—the English language, and to make themselves understood in it. The conductor is favourably disposed to articulation wherever the vocal organs are flexible, and the pupil shows no unaptness for its acquirement. No acquisition can be more useful if the speech can be made intelligible. But its utility is much greater as a rapid vehicle for the conveyance of lessons to the pupil, than as an ordinary means of communication ; the expression upon the lips of the speaker being required to be so much more distinct and full than could possibly be adopted in conversation without considerable care and practice.

Drawing as an art has never been pursued in the institution at Doncaster, for various reasons. It would add considerably to the expense ; and as most of the pupils are from agricultural districts or manufacturing towns, where drawing is not much in demand, its acquisition would not materially benefit their future life. At the same time much value is to be attached to it as a means of development.

The hours allotted to school are, in the summer, seven hours each day, and in the winter six and a-half ; other employments occupy the hands of the pupils out of school-hours, which will be spoken of hereafter.

At the opening of a deaf and dumb establishment, too many pupils should not be admitted at once. In Yorkshire not fewer than ten, and as many as twenty, have been received at one time into the institution. The first admissions into a new establishment ought never to exceed *ten*. These are as many as a master will be able to manage without assistance. After six months, ten other pupils may be added ; by which time, with the aid of those who have become initiated, he will control and keep occupied the twenty, with more ease to himself than he did the first ten. Wherever a large number of pupils is contemplated, a youth of pleasing manners and liberal education would be found useful as an assistant from the commencement.

The curiosity shown by the older pupils respecting the new-comers, on the day of an admission, is often exceedingly entertaining. The various novelties in the school-room, and other parts of the establishment, are explained to them, sometimes with no ordinary pains and politeness, especially if the new pupils show an inquisitive and lively disposition. The elder pupils, warned by past experience that some sullen or vicious spirit may attempt to steal away, keep their eyes constantly upon those of suspicious appearance, to prevent their escape, and give the first intimation of any such manifestation.

At the first outset of an institution, the master has to keep a vigilant watch over his inexperienced pupils. At later admissions, he has all the assistance of those who, having passed through the same ordeal, are willing to exercise the necessary vigilance. All the knowledge which the first pupils possess must have proceeded *directly* from the master. As future additions are made to the inmates of the house, knowledge is obtained on various subjects from the intercourse of the pupils with one another, the result of which is mutually beneficial. A pupil coming from a mining district, by the help of his natural signs, is able to communicate ideas on a subject which, perhaps, the others know nothing about. In return, they who have received only the very elements of instruction are able to repay the new comer with ideas to which he will have been a stranger till that time. This interchange of ideas is encouraged by teachers, for reasons which are sufficiently evident. Besides, as judicious teachers do not pretend, even in the presence of their pupils, to be more than learners, they will find it very interesting to allow an intelligent pupil to communicate any knowledge which his experience may have furnished. Nor will a discreet instructor fail to express his pleasure on such occasions, even though the subject illustrated be commonplace. But the great benefit resulting from such intercourse with each other and with the teacher is, that the teacher is thereby informed what are the powers of his pupils, and instructed how to turn those powers to account in directing their future education.

No sooner are the pupils received into the school, than the work of instruction commences. Objects are pointed out to them, the names of the objects are written down, and at the same time the objects themselves are described by natural signs. The pupils readily acknowledge a similarity between the sign and the object, but they do not assent to any likeness between them and the written word. It is only by seeing that the object is recognized in the word, not only by their teacher, but by every person who can be conveniently appealed to, that they perceive that '*words*, by common consent,' represent *objects*. This knowledge they attain, not by the medium of any rule, but practically. It would be needless to enlarge upon this part of the instruction of the deaf and dumb, since it is precisely the practice instituted by Sicard, and described in a former number of this Journal.

This method of commencing the teaching of the deaf and dumb, appears preferable to their instruction at the outset in dactylology. The acquisition of the alphabet on the fingers, and the formation of the common written letters on the slate, are a dreary task for a beginner, often taking

many days, and in some instances weeks, and even months, to achieve; while Sicard's plan is full of life and interest, and not only operates upon the mind, but also keeps the body actively employed. At intervals the children sit down to their slates to imitate the forms of the written words which have been made known to them, and in very many instances they learn to write short words as soon as they would learn to make letters. With regard to the finger alphabet, it is not necessary that time should be spent upon it, either by teacher or pupil, except in the case of very dull or very volatile pupils; generally they will learn it by their constant communication with the more advanced classes. Three out of fifteen pupils admitted into the Yorkshire Institution, last August, had to be *taught* the finger alphabet by personal attention; the other twelve *learned* it out of school hours by associating with the elder pupils. In the selection of words for beginners two rules are observed: 1st, that they shall be names of *objects with strongly marked characteristics*, so that the signs for them may be easily recognized; 2nd, that the words shall be short, in order that the combined letters may be better remembered, and more easily imitated on the slate. Such words as the following are examples of first lessons; *ass, bee, sun, fox, owl, frog*. Whenever the real object cannot be exhibited, a picture of it is placed before the class.

The exercises in this first step of instruction are very animating. We will now suppose that some twenty or thirty words have been acquired. The teacher has a black tablet before the class, on which the words are very distinctly written with chalk, and the objects themselves, or pictures of them, are around him. The effect of the lesson now depends upon the expressiveness of the signs which pass between the teacher and pupils. When speaking of a *sign* or *signs*, we mean shapes of objects figured in the air, denoting the size and other qualities, the motions and positions, of objects. The teacher makes a *sign*, we will suppose, of a *frog*, in which sign its shape and its mode of leaping are described. A child points to the *object* or its *picture*. The teacher points to the *picture* of this or of some other object; another child makes the *sign* for the object. The teacher points to a *word* upon the tablet; a child points to the object it represents, or to the picture of it. The teacher points to an *object*, or the *picture* of one; a child points to the *word* which represents it. The teacher makes a *sign*, requiring a child to point to the *word* which stands for it; he then points to a *word*, requiring the child to express it by a *sign*. Might not much of this, or even the whole of it, be introduced

into our infant schools? When the finger alphabet has been acquired, a similar exercise to the above is introduced in connexion with spelling the words, the teacher sometimes spelling, and the children signing, or the teacher signing or showing objects, and the children spelling or writing.

All these modes of exercising the pupil are good. After the teacher is satisfied that the child comprehends that pictures and signs represent objects, and that words again represent such objects, he goes on teaching other substantives until the pupil is familiar with the written representation of most common things. The plan by which this end is attained differs in different institutions. That recommended by Mr. Baker is to class all the objects in the material world under two divisions—NATURE and ART; the former to be subdivided into animals, vegetables, and minerals, and these again into genera, species, and even varieties of the larger animals. Under the division ART, the subdivision will comprehend all trades and artificial productions. It will by no means be necessary to retard a pupil's progress, the first or even the second time of going through the series of lessons, by teaching words of unfrequent occurrence. Such words may be conveyed to the pupil at a future period; or if the lessons are accessible to him, either in manuscript or in a printed form, he will probably acquaint himself with them; and though these lessons may be produced in a scientific form, they may be kept free from scientific terms. In the pictures of *trades*, which should commence with the most ordinary and advance to the most complex arts of life, every object made by man will be brought under the eye of the pupil in its proper place. Tables and sofas will be seen in the shop of the cabinet-maker; knives, razors, scissors, &c., in that of the cutler. Such a series of pictures would be a perfect treasure for the instruction of the deaf and dumb, and would be scarcely less available in the National, Lancasterian, and Infant systems of education; and indeed in the early education of the children of all classes. A good set of pictures of natural objects is also much wanted, which should be executed as far as possible on a scale showing their relative proportions. The lessons connected with trades would commence with the names of the materials used, the articles manufactured, and the principal tools employed. A copious list of substantives would be thus furnished. The next lesson, on the properties of such objects, illustrates the adjective. The nature of neuter, active, and passive verbs, is then explained, and afterwards the more difficult parts of language. A similar series of lessons would accompany the pictures on natural history. Many names of substances would occur in the course of such a series of les-

sons, which no explanations could render intelligible. Specimens of such things should therefore be procured, if practicable, for the elucidation of the lessons. At the Yorkshire Institution there is a small collection of animal, mineral, and vegetable substances, for this purpose; and if children are to gain ideas as well as words, such a collection should be attached to *every school*, particularly of minerals, and other substances which cannot well be represented by drawings. We have dwelt upon this part of our subject, because we think it suitable for general adoption.

Grammar is best taught by a series of lessons so framed as to illustrate all the parts of speech, and to comprise every class of words in the language. This method is preferable to the dry definitions of grammarians, which never convey any valuable knowledge to children, because they are not understood.

After the specific names of objects have been conveyed to the pupils, *generic* words are taught ; these are more difficult than the preceding. It is not easy to make children generalize, unless by means of exercises which have this particular object in view. Tabular forms similar to the following are employed at the Yorkshire Institution :—

Horse &c.	-	beast	-	animal	-	creature	-	being	-	object
Raven &c.	-	bird	-	animal	-	creature	-	being	-	object
Shark &c.	-	fish	-	animal	-	creature	-	being	-	object
Viper &c.	-	reptile	-	animal	-	creature	-	being	-	object
Wasp &c.	-	insect	-	animal	-	creature	-	being	-	object
Elm &c.	-	tree	-	plant	-	creature	-	being	-	object
Heath &c.	-	shrub.	-	plant	-	creature	-	being	-	object
Gold &c.	-	metal	-	mineral	-	creature	-	thing	-	object
Chair &c.	-	furniture	-	vegetable substance	-	thing	-	object		
Grate &c.	-	furniture	-	mineral substance	-	thing	-	object		
Hat &c.	-	clothing	-	animal substance	-	thing	-	object		
Bread &c.	-	food	-	vegetable substance	-	thing	-	object		

By these simple means, generic terms are acquired, and many of the children so taught have a clearer understanding of the value of such words than many who can both hear and speak.

The teaching of the indefinite article, the formation of the plurals, regular and irregular, and the office of demonstrative and possessive pronouns, and cardinal numbers, immediately follow the names of objects. These are not taught in an isolated and unconnected manner; they are combined with the words which have been previously taught, care being taken that the idea is conveyed simultaneously with the conventional sign for it. We may suppose a handful of peas to be taken into the school-room, (objects which the pupils do not commonly see about them being more attractive than slates, pencils, &c., which are always at hand;) one pea is separated from the rest, to which the teacher calls the attention of the class; he writes upon the tablet *a pea*, shows the pea and holds up one finger; he next shows the other peas, or part of them, and writes *peas* opposite to the singular, thus:—

a pea	peas
a dog	dogs
&c.	&c.
my slate	our slates
&c.	&c.

When the plural is written, instead of holding up one finger, he holds up all the fingers of one hand, and moves them backwards and forwards, to express that there are many. If there are several children in the class, it is probable that he will be anticipated in this latter sign by some one of them, who will thus show that he has been accustomed to such a sign, and perfectly comprehends it. The teacher will proceed with other examples, all of which will be written on the tablet in succession. A short time serves to convey this idea to a class. Irregular plurals are so arbitrary in their formation, that they can only be taught by distinct explanations, and retained by an effort of memory. Some curious but at the same time pleasing mistakes are committed by every succession of new pupils in learning the irregular plurals—pleasing because they show how soon children begin to reason from analogy. After having been shown that the *oo* in *tooth*, *foot*, *goose*, make the plural *teeth*, *feet*, *geese*, they will write the plural of *book*, *beek*; and discovering that

mouse changes in the plural to *mice*, they will give *hice* as the plural of *house*, making regular plurals irregular, and *vice versâ*. These trifling difficulties are soon removed by watchful attention. Cardinal numbers are taught by the arithmometer or bead-table, and by other visible objects. In this branch of learning the pupils have to remember the combinations of letters, as well as the figures which express the different numbers; and, as a simple exercise in number, they are set to count the panes of glass, the nails, &c., about the school-room, or the grains in a handful of corn.

Adjectives, ordinal numbers, neuter verbs, and active verbs, are the next stages in the tuition of the deaf. The nature of the *adjective* may be conveyed to the mind of the pupil in a variety of ways. Sicard's ingenious plan is adverted to in a former article on the Education of the Deaf and Dumb. A process somewhat similar is employed in most institutions. The intuitive principle is of great advantage in every part of instruction where it can be brought into action. The teaching of adjectives is much helped by contrasts. Two objects of the same name, but of opposite qualities, are put before the eyes of the pupil, who is required to express by signs their distinctive properties. As he describes these, the words answering to the description are written down on the tablet along with the name of the object. Through a long list of adjectives the same course is followed; and it is pleasing to observe the growth and expansion of the mind, in the production even of such disjointed fragments of sentences as *a thick book, a thin book; a long ladder, a short ladder*, &c. The ordinal numbers are treated as other adjectives; but they are never acquired, at least in this institution, without being confounded for a considerable time with the cardinal numbers.

The *participle of the neuter verb* is the next technicality of language which is to be made intelligible. As in the former lessons, the first examples of participles are taken from real actions. There would be some danger of confusing the mind of the pupil here, if care was not taken to show him, at the commencement, the difference between the participle and the adjective, viz., that the former is a mere state of being, liable to change; while the latter is a quality inherent in the object. If the distinction be not made perfectly clear, such expressions as *a running horse, a flying fly*, would be produced instead of *a horse running, a fly flying*. The participle of the neuter verb is next connected with the verb *to be*, which produces a short sentence, in which the auxiliary is presented in its simplest form, *that horse is eating, this cow is standing*. Sentences are also framed in this stage of

tuition from the tabular form of *generic names* by the insertion of the auxiliary verb, as the *horse is a beast*.

Personal pronouns may be now introduced. *I am a boy, Thou art a man, They are noisy children*, in which the different persons of the auxiliary verb are brought into use with their distinctive pronouns, and the sentences are lengthened by the introduction of expressions which have been previously taught.

Active verbs occupy the next place in the series of lessons. These are not taught as solitary words, but in their connexion with words and phrases already known. The *object* intended to be acted upon is before the class; the *agent* or *subject* of the verb is also before them. Sentences are *acted* before them, something like the following: *This boy is stuffing a bird, The second class are writing their lessons, That tall man is whipping a little dog, I am holding a pointer, &c.*

The *order* in which these sentences should be conveyed to the pupil by signs is an interesting object of inquiry, as it involves the question of the order of the natural language of the deaf and dumb. That adopted in this school is to present the agent, with its modifiers, if any, first; the object, with its modifiers, second; and the verb, with its auxiliary, last. Thus a sentence would be communicated in the following order:—

1st Sign	2nd Sign	3rd Sign
Man tall that	dog little a	whipping is
That tall man	a little dog	is whipping

which is ultimately written by the pupils according to the regular structure of our sentences.

What we have hitherto described is the work of the first year at the Yorkshire Institution for the Deaf and Dumb. Out of twenty-two children who were received in August, 1832, seventeen went through a similar course to the one described; in addition to which they learned to write a tolerably plain hand on a slate, the object with regard to writing being, not to waste time in making the children fine writers, but to obtain a plain and rapid handwriting. Indeed, it may be said that the children are not taught writing; they are left to learn it.

It is an important inquiry, involving a principle of some

consequence, whether it is advisable to supply the pupils with a large stock of words indicating objects, qualities, and actions, or whether it is better to proceed with a small vocabulary, without postponing the chief point of early instruction, namely, connected sentences. In the Yorkshire Institution the latter principle is pursued, on the ground of its being important that the pupils should be early brought to express themselves in sentences, and that it is the most simple mode of proceeding.

It would be curious, were there space in this paper for such an analysis, to present to the reader a picture of 'the wild waste not quite without a flower' of the deaf-mute's mind before it is brought into cultivation. In many respects, not in all, it is analogous to an infant's. In the process of acquiring knowledge the same course which seems natural to one may be pursued with the other. Infants, for instance, who are endowed with hearing, although they commence speech by uttering single words, soon adopt connected forms of expression. They do not adhere to certain classes of words, but they use all words which they are in the habit of hearing. Though it may be necessary to instruct the deaf and dumb in words so classed as to show them their different use in language, it is by no means desirable that they should be confined to substantives till they are made acquainted with the names of nearly every common object, nor to adjectives till they have learned nearly all the qualities of such objects. This would occupy much time, and greatly impede their progress; while on the other hand, if they are speedily brought to forms of expression complete in themselves, and pregnant with ideas, the delay of explaining a difficulty now and then as it occurs will be trifling and unimportant.

The lessons on which the pupils are exercised admit every variety of subject, and are so constructed that physical facts and operations are taught at the same time that the children are acquiring language. A pretty accurate conception may be formed of them from the following skeleton, numbered in the order in which it is taught. The particles and connectives are explained before they are embodied in these lessons.

1.		5.
Horse, Mare, Pony, Foal, Hunter, Hackney, &c. , Head, Ears, Mane, &c.	Beast, Quad- ruped, Animal, &c.	That horse is grazing, Those horses are galloping, The foal is sucking, &c.
		6.
		The horse is gentle, Some horses are hard-mouthed, My horse is strong, Horses are gregarious, &c.
2.		7.
A horse, two horses, A mare, many mares, A pony, three ponies, &c.		The horse is a beast, The horse is a quadruped, The horse is a domestic animal, Colts are young horses, &c.
3.		8.
A shaggy mane, A fine mane, A long mane, A short mane, A chestnut horse, &c.		I have a horse, Every horse has a mane and tail, All horses are not broken-kneed, &c.
4.		9.
A horse kicking, A mare snorting, A pony drinking, A hackney trotting, &c.		That horse is eating hay, These coach-horses are pawing the ground, This horse is licking his knee, &c.

By this method knowledge is communicated simultaneously with language; and if some of the words used in the above lessons appear to be far-fetched or somewhat approaching to scientific terms, it should be remembered that they only present simple ideas, for which reason they are easily communicated, and help to furnish the mind with facts and information. With a deaf and dumb pupil a word is never considered *hard* because it is long. Such words as *gregarious*, *oviparous*, *amphibious*, &c., are descriptive of very simple ideas, and as such are included in some of the earliest lessons.

Many of the pupils now begin to express their ordinary wants by writing on a slate, or by spelling on their fingers. They acquire a knowledge of such forms of expression as the following:—Fetch a chair for this lady. Bring me a pointer. Put a large tablet upon this easel. The boys have no soap. The girls are scouring their bedrooms. Where is our clothes-brush? John —— has fallen down and bruised his eye. Similar communications to these are continually passing between the pupils themselves, and between them and their teachers. From these the beginners pick them up, and learn

to apply them with greater or less accuracy, just as an infant appropriates the language spoken in its hearing.

Besides the knowledge here described, the pupils make other important acquisitions. The effect of good education is to promote habits of order, feelings of love to each other and to all men, and the performance of moral duties. Although these duties cannot be inculcated at first by words, they can be enforced by actions and by example,—by a constant occupation of the pupil in body or mind, and by the watchful eyes of those above them to detect and counteract, as far as possible, evil tendencies. When a pupil has been subject to such vigilance for only a few months, a gradual but perceptible improvement invariably takes place. The deaf and dumb early begin to form ideas of their accountability without any direct instruction on this point. In the school-room-meetings for morning and evening prayer—an exercise which is performed by the medium of signs, or by dactylology—and from their continual intercourse with the instructed pupils, the class of beginners perceive that there is a great and all-directing Being; and though their conceptions may be very vague, yet still they are, in some measure, prepared for religious instruction, by means of written language, when it is thought proper to commence this important part of education.

The only holiday in the year at the Yorkshire Institution is at Midsummer, at the expiration of which the new admissions take place. This absence from the scene of their education has always a good effect on the pupils, and more especially on those of only one year's standing. They uniformly return to school with pleasure. Indeed, the contrast between their comforts there and their comforts at home cannot but make them more sensible to the advantages of their situation, besides the pleasure which they must derive from their extensive intercourse among their fellows, compared with their confined means of social communion elsewhere.

The business of instruction is recommenced with the first-year pupils by a repetition of their preceding lessons—a work which occupies a few weeks. The teacher then resumes his lessons on the verbs by proceeding to explain the *simple past* and the *simple future tenses* of the verbs *to have*, *to be*, and of *regular verbs*; then, he passes on to the *comparison of adjectives*; *adverbs derived from adjectives*; the *passive voice of verbs*; *prepositions* and other easy particles; and the *definite article*. *Abstract substantives* descriptive of physical properties come after these.

The past and future tenses of verbs are explained, in the first instance, by diagrams representing the days of the week,

the months, the seasons, the days of the year. *A night's sleep gone* (pointing backwards) represents yesterday; *a night's sleep to come* (pointing forward) represents to-morrow; *two to-morrows*, *two yesterdays*, continuing to use the literal translation of signs, meaning the day before yesterday and the day after to-morrow, are as easily described as the nearer periods. For the purpose of teaching present, past, and future time more accurately, a tablet has been provided, of which a sketch is given. It is divided into seven compartments, and the words that are printed here are painted white on the black ground of the tablet. Its size is 5 feet 3 inches by 2 feet.

Three days ago.	Two days ago.	Yesterday.	To-day is	To-morrow.	Two days hence.	Three days hence.

When this tablet is used, the name of the day (say Tuesday) is written upon the middle compartment by the teacher; a pupil is asked the name of the day before, viz. *yesterday*, and he is desired to write it: he will probably write "*yesterday is Monday.*" The opportunity is now taken to show him the auxiliary word which applies to the past—*was*. The same course is pursued in teaching the expression of future time, *will be*, until the words are correctly applied. The compartments on the board serve to record any little events which have taken place or which are likely to take place. The following is a specimen of their use, at first by the teacher, afterwards by the pupils.

Yesterday
was

Thursday, 5th of September.

All the children *went* to see an archery meeting in the afternoon.

Thomas ——— *saw* a covey of partridges fly out of the garden, early in the morning.

At seven o'clock in the evening the elder boys *attended* Mr. ———'s lecture on Astronomy.

The divided tablet, simple as it appears, is a most valuable instrument in instruction. The events of to-day, expressed in the *present tense*, can soon only be spoken of in the *past* ; while the to-morrow spoken of to-day in the *future*, occupies its place, and in its turn becomes a yesterday.

As the pupils advance from this point, every step becomes easier and more pleasant. *Verbs passive* are certainly difficult at first. With some modifications the method pursued by Sicard is generally adopted. The *prepositions* which are first explained are those which can be rendered quite sensible, as *on, in, before, behind*, which are very properly called *local prepositions* by Bishop Wilkins in his *Treatise on Natural Grammar*. Sometimes this class of words is taught by a diagram, similar to that which is given in the above-mentioned work, or by placing real objects in the required situations, instead of drawings. It has been remarked in the course of this article, that words must be classed to show the nature and powers of those words, as well as the similarities which exist among all words of the same class, and their difference from every other class of words. It must, however, be recollected that spoken language will never be learned by such means. It is the constant use of dissimilar words in connexion with each other, which makes hearers and speakers understand sentences and utter them correctly. It is the business of the instructor of the deaf and dumb to make his pupils familiar with the construction and use of the mother tongue in all their communications. This is done in some institutions by articulation and reading on the lips ; in others, of which that in Yorkshire is one, by writing or by dactylology. This point is particularly attended to in the second year of the pupils' progress, and it is the only method by which they can be made expert in the use and ready in the application of the particles and of other words which present no sensible idea to the mind.

No mechanical exercise of the memory is allowed in this institution. Nothing is learned by heart ; if repetitions of lessons are necessary, they are performed under the eye of the teacher or one of the more advanced pupils, and at each repetition difficulties supposed or confessed are explained. Not a lesson nor a line has been ' learned by heart' since the commencement of the institution, nor have any *signs for ideas* been committed to memory without an explanation of the ideas that such signs represent.

The lessons on Language are varied and extended during the second part of the second year by the introduction of printed books. The first book used for this purpose is Miss

Mayo's 'Lessons on Objects.' With a few trifling modifications, which will be obvious to the teacher as he goes through it, this book may be made very useful in the instruction of the deaf and dumb; and their training, which so particularly accustoms them to observe *things*, their *properties*, &c., will enable them to take up the lessons quite in the spirit which Miss Mayo recommends. Another book which is used at this period is Mr. Baker's 'Lessons on Natural Religion.' The matter of this little work has been taught to successive classes, and it is now published. It is the author's opinion that with all children instruction in natural religion ought to precede that in revealed religion. Such he finds to be the only way of proceeding with the deaf and dumb, who, previous to instruction, have never conceived any notion of the Supreme Being; and his experience among hearing children convinces him that their notions are very often vague and unsatisfactory. As these lessons are the first direct instruction which the pupils receive on the existence of a God, they are illustrated by more examples than are embodied in the published work; the section also which explains the nature of the soul and the operations of the mind, is considerably amplified at the time these subjects are taught.

Arithmetic is begun in the course of the second year's instruction; its first principles are developed from visible objects, in the way we have already described. Counting as high as a hundred is one of the objects of attention during the *first* year. Notation is not carried much farther before addition and subtraction are commenced. In these developments a little work entitled 'Lessons on the Arithmometer, or Bead-table,' on Pestalozzian principles, is used. So far as the writer of this article is acquainted with that great man's principles on the elements of number, no work illustrative of them is so well adapted to young calculators as the one named.

Geography forms a part of the pupil's course in his second year. We cannot better describe the mode in which this science is commenced than by referring to the same subject as taught at Bruce Castle, (page 118, No. XI. of this Journal.) By such an introduction the children understand what they are about from the first; and, as is the case with all subjects which they fully comprehend, they pursue it with pleasure. When a certain knowledge of topography has been acquired, an outline map of Yorkshire on a large scale is shown to the pupils, and the place of residence of each is pointed out. To impart a tolerably correct idea of relative distances, each pupil is led to observe, as if voluntarily, the length of time he

was occupied in travelling from his home to the Institution. The situation of Yorkshire on the map of England is discovered as soon as that map is laid before them; and places of which they may have incidentally heard are now shown to the class, the teacher all the time encouraging them to remark upon distances, situation, &c. The United Kingdom, Europe, the World, and the Terrestrial Globe are successively introduced to enable the children to generalize, and to form some idea of the size and position of the several portions of the earth. Returning to the geography of England, the first lessons are upon its political divisions, the larger towns, and the productions of certain districts. Then the physical appearances of the country are taught from maps excluding all political boundaries. The same plan is pursued with other countries throughout the geographical course.

It is intended to construct a series of maps of England by which geography shall be made the basis of much general knowledge.

1. The mineral districts—their relationship to the manufacturing districts.

2. The manufacturing towns and agricultural districts. The names of the different manufactures to be written in the body of the map on the spot where they are carried on.

3. History and chronology. Important events to be recorded instead of the names of the places where they occurred. The year to be specified.

4. Inland communication. The larger roads, rivers, and canals to be laid down.

5. Population. The number of inhabitants to be written on the site of counties and towns.

In confining these objects to separate maps, the pupils will be taught to individualize, and thus their minds will be fitted to comprehend the whole subject through the medium of its parts. The application of these principles, combined with those of Professor Agren, (See Journal, No. XI.,) might be extended to other countries.

Models of the succeeding lessons on the Horse are here given to illustrate the exercise on language connected with Natural History. But it should be premised that all the following developments in language are not gone through during the second year, and sometimes not even in the third year, as the more difficult tenses of verbs and many particles require repeated explanation. It may be here stated that no attention is paid to the technical classification of particles into conjunctions, prepositions, adverbs, &c. ; they are arranged in

these lessons, according to that order in which it is supposed they can be made most intelligible to the pupil; those which are found to be easiest are taught before those which are less intelligible.

10.

The horse grazes.

The horse eats grass, hay and corn.

Grass, hay, and corn, are eaten by the horse.

The horse carries burdens and people.

Burdens and people are carried, &c.

11.

The race-horse carries his rider swiftly.

Waggon-horses draw heavy loads very slowly.

A few days ago, a coach-horse kicked a stable-boy viciously, and the boy bled profusely, &c.

12.

I had a pony some years ago.

My horse has had a disease called the glanders, &c.

13.

Mr. Smith's colt has been shod to-day.

The bay pony will be clipped next November, then it will have been clipped three times.

I might have been riding now if it were fine, &c.

14.

Horses sleep *in* stables in winter. The fetlock of the horse is *near* the hoof. The shoes are nailed *on* the foot. *Both* John Dobson's horses are dead.

15.

John Dobson has *neither* horses *nor* money. *Sometimes* a mare has two foals. Some horses cost little *because* they are blemished. A waggon-horse is *much* heavier *than* a race-horse, &c.

16.

The *strength* of a horse is very great. A race-horse has been known to run a mile in a minute—what astonishing *swiftness*! Horses are valuable because they possess *strength, patience, docility, beauty*, &c.

17.

(*A short connected lesson.*)

The form of the horse is elegant, and unites both strength and swiftness. He is useful in lessening man's labour; and whether engaged in hunting, in battle, in drawing stately carriages or heavy ploughs, he is obedient, &c.

During the third and fourth years of instruction, deaf and dumb pupils do not, to a superficial observer, appear to make an improvement equally rapid with that of former years; but he who closely examines and compares their progress will discover that their acquirements display more accuracy and solidity than they ever before exhibited. He will find also that the superficial observer, in the pleasure he felt at any degree of advancement, charitably overlooked faults and errors towards which he will be less kindly disposed after the novelty of his first impressions has subsided. In the one case he will be too lenient, in the other too severe.

Composition, which is only encouraged during the second year, is required during the third and succeeding years. It is the pedometer of a pupil's progress; it not only shows the steps he has taken, but it points out his deficiencies in what he is supposed to have acquired. It also shows the teacher at this period, that his pupil still wants the *compound tenses of verbs*, and the more difficult *particles*, and discovers the round-about track which he takes in endeavouring to express an *abstract idea*. These are the confessed difficulties in the instruction of the deaf and dumb; and to these parts of language, in addition to those in which the pupil is found not to be well-grounded, the attention of the teacher will be particularly directed during the subsequent period of education.

In developing more fully the niceties of expression for tenses or time, the inquiry again presents itself, 'How does a child become acquainted with the language of its country?' Certainly not by the rules of grammar, nor by any philological lectures; these are for teachers. By mingling with society, by hearing of events referred to time past, present, and to come, and by reading, all children acquire the forms of speech; but mostly by the first, as is evident from the use they make of phrases and expressions which are current among the persons with whom they associate. A constant exercise in phrases embodying the compound tenses and particles, appears to be the best method of initiating pupils into their correct use. If events do not occur, sentences should be framed on supposed events; but events are certain to occur to bring most forms of expression, and most words of importance, into use. In this manner, the boy who is constantly having such sentences as the following addressed to him will not fail to understand them, at first, with the assistance of signs, and afterwards by mere spelling or writing.

You will have been here three years next August.

This gentleman has been here an hour, he will be here an hour longer; he will have been here two hours, one hour hence.

He should have written his letter before one o'clock.

— will have had his silver pencil-case two years next May, &c. &c.

Methods of dissecting these tenses are used in the course of the lessons on language during the third year; but the correct employment of them can only be acquired by enforcing on the pupils the use of dactylology or writing to express all their desires, and by encouraging them to detail any circumstances, especially with reference to *time*, which fall within their observation. Much has been written on the particles by De l'Épée, Sicard, and later authors, and some of their diagrams are used in conveying the ideas represented by these words; but after all, the main instrument for perfecting the deaf and dumb in the use of connective words is, practice in conversation and composition.

The books used during the third year, are *Lessons on Objects, Scripture Characters, Lessons on the Creation*, and *First Lessons on Revealed Religion*; the three last written by the conductor of the Yorkshire Institution. In using these books the class write the lesson upon their slates, read it over, and apply for an explanation of those words or sentences which they may not comprehend. The whole lesson is then explained to the class in mimic language; the class again read the lesson, and the questions annexed to it are put to them.

The lessons on 'Scripture Characters' are intended to inform the pupils on the leading historical facts connected with the principal persons mentioned in the Old and New Testament. Those on the 'Creation' are not only an exercise on the first chapter of Genesis, but also convey much information on the natural world, on the soul of man, and on the attributes of God. The 'First Lessons on Religion' profess to inculcate the principles of Revelation. All lessons, whatever be the subject, are given to the pupils either in the expositive or the inductive form, and are followed by a series of questions for their elucidation and development.

There is no greater impediment to the progress of the deaf and dumb in useful knowledge, than the want of a variety of books suited to the different periods of their education. Such books can only be written by their instructors, as they alone can be acquainted with the difficulties of such an undertaking. It has been perhaps truly remarked, that the publication of such books, even if they could be written in a manner to meet the views of all teachers of the deaf and dumb, would involve an expense which their sale would not be likely to defray. Our view upon this question is, that

books written purposely for the deaf would be the best elementary works, if well done, to put into the hands of all children.

'The Little Philosopher,' by Mr. Abbott, of Mount Vernon School, Boston, has been lately reprinted in England. It has been introduced as a class-book for the pupils of three years' standing at the Yorkshire Institution. Much of its subject-matter is very good, and superior to most books of the same nature; but perhaps an exception may be taken to some of its philosophy, and the form in which it is written is objectionable. Nevertheless, as an attempt to bring down philosophical truths to the minds of infants, it possesses much merit and deserves circulation. The way in which this book is used at the institution of which we are writing, is to recast each subject in the expository form, to explain it if necessary, and then to propose questions upon it for the examination of the pupils. Catechisms in themselves are bad things, and though we would not think of degrading 'The Little Philosopher' to the level of Pinnock, yet there is too much of the catechismal spirit throughout the book. Questions too difficult to be answered without some knowledge of physics are frequent in the work. We recommend to those who may use this book, as we would do with respect to some other elementary works, that the whole of the subject-matter of each lesson be communicated to the pupil before the questions are asked, and that there be no committing to memory.

Arithmetic is proceeded with during the third year, and the pupils are instructed in the use of the dictionary. The latter is a great help to them in acquiring language. All the lessons which they read are first read with this help, and they are expected to apply for information only on those words respecting which the dictionary is not clear and satisfactory.

The same books which are used in the third year, are continued in the fourth, in addition to which Mrs. Trimmer's Sacred Histories and the Bible are introduced. The doctrines of the Christian religion, previously confined to Sunday instruction, are now made a portion of the weekly lessons. Geography and arithmetic are also a part of daily study; and composition is made a subject of greater importance than heretofore. In addition to this the children are expected out of school-hours to read certain selections in natural history, upon which they are questioned in school; and as they are accustomed to collect objects of interest which they may meet with in their walks, or when they go home at the holidays, this part of their studies is made very interesting.

Even arithmetic is made subservient to the one great end proposed to be accomplished, namely, the communication of language and knowledge. Geographical, astronomical, statistical, and various other questions are asked to exercise the pupil in the practice of calculation, and the facts thus gathered up are by no means unimportant to children who have such limited powers of communication with the world.

The morals of the little community within the walls of this institution are studiously cultivated. Often do its members arrive there with notions the most lax imaginable, and the older they are when admitted, the worse they generally are in this respect; but how can we expect it to be otherwise? Their parents have exercised little or no restraint over them, from inability to communicate on any subject beyond their merest physical wants, so that their evil propensities have grown up with them, and are frequently manifested in their conduct. To repair this deficiency of virtue as well as of knowledge must be the instructor's great care. To secure this object, it is a rule never to allow the children to be alone. An assistant teacher is expected to be constantly among them, to observe what is wrong, and to direct them in what is right; and improper conduct is commented upon in the school-room. Thus their moral delinquencies are detected and exposed, not for the purpose of exciting any improper feeling towards the delinquents, but to furnish an opportunity of appealing to their higher feelings, and to present motives which shall lead them to do right. The result of this treatment generally is, that in the space of a few months considerable improvement takes place in their dispositions and habits. Parents frequently observe this moral change, and indeed it will be more perceptible to them than to those who have the daily charge of their children.

No system of direct rewards has hitherto been pursued, but it cannot be said that *emulation* has not been excited. It is perhaps one of the most difficult considerations which the principal of an institution has to decide, whether or not emulation shall be a leading feature in his plans. We see institutions around us on the two opposite principles—to all appearance equally successful. It is undoubtedly more easy to dispense with rewards than to dispense with punishments. In this institution it is endeavoured to regulate the punishment by the offence. Loiterers and idlers in school have their stay there prolonged, during which prolongation of school-hours they are kept at their lessons. Solitary confinement, without being so solitary as to affect the nerves, and a bread and water diet, have often been found a salutary check upon offenders. With new pupils, whose minds are yet undeve-

loped, and who are scarcely susceptible of any higher or lower feeling than physical pleasure or pain, recourse is had to corporeal punishment, if after a second or third offence they still remain refractory. After all, there are very few cases where punishment is necessary, either among the junior or the senior pupils, and with the latter corporeal punishment is very rarely resorted to. Prevention is better than punishment; and ordinary vigilance on the part of teachers will often hinder the commission of a schoolboy's ordinary offences. In reference to the subject of wrong notions and habits in deaf-mutes, great allowances must be made for their errors, great attention and forbearance must be exercised in the work of their reformation, from the slowness and difficulty with which moral considerations are addressed to the mind. The first restraints must be mechanical with them as with all little children. What they do, and what they avoid doing, must for a certain period stand upon no better basis than the directions of their teachers. It is, however, a duty which cannot be lost sight of for a day, to force into their poor unformed minds the reasons on which morality is founded; the injustice and impolicy of theft, the bad consequences of passion, the utility of employment, &c., all which must accompany, if not precede, appeals to the higher sanctions of religion.

One difficulty with the deaf and dumb, as with other children, is to make them observe and think;—a greater still to get their observations and thoughts embodied in words. Even pupils who sufficiently understand language to comprehend what is said of a subject, do not easily acquire the power of putting their ideas on paper. The organic defects which throw additional obstacles in the way of the deaf and dumb, make his progress in both the above operations slow and imperfect. The labour required, unless it is counteracted by activity of intellect, indisposes his mind to exertion; and he is too credulous, because he is too willing to take for granted whatever is told him with anything like seriousness, however absurd it may be.

At the time of our writing, a few of the pupils of the Yorkshire Institution are entering on their fifth year. The course of instruction laid down for that year is the continuation of arithmetic, geography, morals, and religion, composition, abstract ideas, and figurative language.

Throughout the whole arithmetical course, more attention is given to the principles of the different operations than to the attainment of the power of rapid calculation. The majority of the children acquire enough of arithmetic to carry them through the common affairs of life. The geographical

knowledge imparted to them relates chiefly to the physical and political geography of Great Britain. Less time is bestowed upon the other parts of the globe, about which a good deal of information is incidentally acquired from their other lessons, and from general reading.

Instruction in morals goes hand in hand with religious instruction, and all pains are taken to acquaint the pupils with those great truths which affect their eternal well-being. The results have sometimes been very pleasing. In teaching the Gospel history, reference is made to Mimpriss's Pictorial and Historical Map of Palestine, which is found a very valuable instrument for imprinting facts on the minds of the pupils in connexion with the places where they occurred. With respect to *abstract ideas*, no mode of development is found so efficient as analysis and ample illustration, aided by constant recurrence to such as have been communicated. Below is an example, which is one of a series of lessons prepared on purpose to illustrate abstract ideas. But all such ideas are not delayed till this period in the education of the children; those of the simpler kind, such as goodness, sin, brotherly love, can be readily exemplified by signs, and they are conveyed to the mind of a child soon after instruction commences.

SENSIBILITY.

We see, hear, feel, smell, and taste, by the help of our *senses*. The body is *sensible* of cold, heat, motion; the ear is *sensible* of sounds; the eye is *sensible* of forms, colours, &c.; the nose is *sensible* of odours; the mouth and palate are *sensible* of different tastes. The *feelings* or *sensations* of the body are sometimes pleasant and sometimes painful. A person who shrinks from more than ordinary heat or cold, has great *bodily sensibility*. The mind knows the difference of these feelings, but they are *bodily feelings*.

The mind is not *sensible* in the same way as the body. It does not feel cold, heat, hardness, &c. The feelings of the mind are joy, grief, anxiety, fear, love, hatred; the body has no such feelings as these; they are *mental feelings*.

If we are blamed without cause, the mind is *sensible* of being wronged; the body feels no pain, but the mind is uneasy and anxious. When such blame cannot harm us, and when we believe that we have done right, if we fret and sorrow we are *foolishly sensible*, and such *sensibility* is improper.

If a person shows great kindness to us or to others, and we feel that we love him in return for that kindness, we are *sensible* of his kindness; such *sensibility* is proper. The

person who receives kindness without feeling grateful is *insensible* to kindness.

A man who is always distressed and unhappy on witnessing the common sorrows and privations of mankind has too great *sensibility*.

The boy who can receive continued reproofs for doing wrong without trying to amend, is *insensible* to shame; and he who feels afflicted at every slight reproof has too much sensibility.

From the time that pupils begin to converse with tolerable freedom by means of natural signs, *figurative language* is occasionally employed. From the circumstance of a pupil rising up in the school to exonerate another who has been unjustly accused, it may be shown how an aggrieved party may be *defended* by words, though an actual blow be not struck in his defence. The words are the blows on such an occasion. An expanding flower will give opportunity to speak of an *expanding mind*. Instruction may be called the *food of the mind*—an analogy which will readily be recognized by every one. Knowledge and ignorance may, in the same way, be compared to light and darkness. Hundreds of familiar examples occur in the routine of instruction which serve to explain the metaphors with which language abounds. Fables are also used for the illustration both of abstract ideas and of figurative language. These fables, in addition to their own title, have the name of the idea which they are intended to illustrate written over them, in this way—CONTRIVANCE, *The Crow and the Pitcher*; SELFISHNESS, *The Dog and the Ox*, &c. The parables of the New Testament also illustrate figurative language, as well as being adapted to convey important religious knowledge.

A small work is very much wanted, as a school-book, on figurative language, taking a range of illustration from the simplest to the most complex examples, and explaining, in a clear, intelligible way, the distinctive marks of metaphors, fables, parables, allegories, personifications, &c. Such a work should abound in examples rather than in dry metaphysical rules; some of the Abbé Sicard's explanations are very plain and concise, but the generality of them are too etymological, and better adapted for a teacher than a pupil.

For such a course of instruction as we have delineated, involving the development of faculties which may evade the unfolding touch of the teacher in the ordinary routine of education, it cannot but appear that *five* years are inadequate to do justice to its various requirements, particularly when it is

remembered that the mind comes in a state barren beyond description—a wilderness at best, but too often covered with brambles. An ordinary child three or four years old has a large stock of ideas, compared with those of a deaf and dumb child who has gone through even half of the period usually allotted to instruction. It would be desirable to prolong this term by one year, if it could be done consistently with the claims of other objects of the charity. A sixth year would be more valuable in strengthening and confirming good habits, and preparing the pupils for the world, than any two preceding years of their course. A considerable number of those who gain admission to deaf and dumb institutions do not continue the whole time allowed. Out of thirty-two who were admitted into the Yorkshire Institution during the first two years, only *eight* are entering into the fifth year of their course, and *six* into the fourth; the remainder having been withdrawn for reasons stated in a former part of this article. The evils resulting from such withdrawals not only affect the objects so deprived of education, but will be visible in the revival of that ancient prejudice which represented the deaf and dumb as little better than demi-automatons.

The examinations of the pupils are particularly entitled to our notice. Besides the annual public examination at Doncaster, and occasional examinations at other populous towns in Yorkshire, there is at least one yearly examination at the school before the committee of the institution. No prepared questions are asked by the examiner. Those who are present are solicited to take a part in the examination, and frequently do so. Errors are occasionally made, but are often corrected when the pupil is made to comprehend the question proposed. They are more frequently errors in language, than errors of ignorance.

An abstract of the rules of the Yorkshire Institution which apply to the children, may perhaps not improperly be introduced here :—

It is designed to be a school of industry, as well as of religious and general education.

No child can be admitted before eight, nor after fourteen years of age.

None can remain after the age of sixteen, nor continue more than five years from the date of admission.

Two shillings and sixpence is the weekly payment required towards the maintenance of each child.

Children are elected by subscribers, a rule which has never yet been called into operation, as all qualified candidates have been received.

Children not requiring the aid of charity, are received on payment of a sum fixed by the committee.

At the last annual meeting, it was agreed that children should be admitted from any part of the kingdom, on terms to be fixed by the committee,—reserving ample accommodation for Yorkshire applicants.

The design originally contemplated, of making the institution a place of manual labour in the sense generally understood, has not been acted upon. Nor can it be practicable for the children to be taught even ‘the domestic trades,’ without an extension of the term allotted for their education. So far as the spirit of the regulation goes, it has been adopted to a great extent. The children are trained to habits of constant industry and activity, and are total strangers to listlessness and its evils. Moreover, the employments to which they are subjected have the happiest effects on their general conduct, and certainly promote cheerfulness of demeanour. Some institutions for the deaf and dumb are strongly opposed to the union of labour and learning. Locke’s wise remark has received of late years full and repeated testimony to its truth. Certainly, the experience of all who have observed the effect of this union will attest that ‘Exercises in the body and the mind may be made the recreation one to another.’ Why not, then, turn those hours to account which would otherwise remain unemployed, or worse than unemployed? The boys in the Yorkshire Institution are engaged in various occupations suited to their age and their capabilities. It is a part of their daily business to grind a certain portion of wheat for the consumption of the house. For this purpose the whole number of boys is divided into three classes, each class working every third day: thus the labour is equalized. The mill used for this purpose is a steel mill with two handles; two of the taller boys take hold of the handles, to which ropes are attached and pulled by four or six smaller boys. The operation is very simple, and the task, though it bears no such odious name, is often accomplished in an hour and a half. It is constantly remarked by those who are observant of their conduct, that the class whose turn it may be to work at the mill are very anxious to get through their lessons in school; and on the contrary, that when they have any additional employment, as copying lessons, to be done out of school hours, their work at the mill is gone through more rapidly. This is one proof of the beneficial tendency of such a change of employments. When the mill was adopted, the boys were told that the supply of flour for the house would depend upon their labour, and it has always been supplied

without a murmur, though the consumption is about six bushels per week. This mill with its dressing machine was not procured as a source of profit to the institution, but chiefly that the boys might have a certain portion of strong exercise at regular intervals. The saving in consequence of this labour cannot amount to less than 10*l.* annually.

The other employments for the boys are gardening, shoe and knife cleaning, and a variety of occasional labour, such as is necessarily connected with a large establishment. A tailor and a shoemaker attend the institution for about one week in every month, and the boys designed for those trades attend each of them in the intervals of school business to receive instruction. With greater funds than the institution at present commands, workshops might be erected, and two men pursuing the above trades might be resident on the premises at a trifling additional expense, by which arrangement many of the pupils, if retained a sixth year, might be sent into the world well qualified to obtain a livelihood.

The employments of the girls are rather more laborious than those of the boys. Eighteen or twenty constantly-occupied rooms have to be swept or scoured daily, as well as all the passages and staircases in different parts of the house. The bed-linen and table-linen washing is performed by them, and the ironing and mangling of the other articles. These and other occasional labours occupy most of their spare time; the afternoon of the day is generally spent in mending for themselves and the house, or in making various articles of wearing apparel for the poor, which are sold with very little profit to friends and casual visitors to the institution. The active employments detailed above have the best effect on the health of the children. The institution has been nearly free from illness from the period of its establishment. The scrofulous affections so common among the deaf have very seldom assumed any unpleasant appearance, nor have they produced any bad effects on their general health.

In the domestic arrangements of the establishment it is worthy of remark that only two house-servants are kept, a cook and a housemaid; the latter to superintend the household work or to do it, if by her negligence it is left undone by the girls. The moral deportment of the girls, their needlework, and the direction of the domestic part of the institution are confided to the matron. The two assistant teachers are the only other subordinate officers in the establishment, and their duties are separate and distinct. Besides assisting in the school, the senior assistant watches over the moral and orderly demeanour of the boys when not in school; the

junior superintends the performance of the manual labours out of school, preserves the general order of the lessons and apparatus of the school-room, the workshops, and other offices, in which duties he is assisted by the boys ; even the least child in the establishment has some work to perform tending to habituate him to order and carefulness.

By means of the manual operations described, the children acquire fixed habits of industry during their continuance in the institution, which habits will generally take any direction their guardians may afterwards prescribe. The boys from agricultural districts will, in many cases, but not in all, become farm servants ; those from the manufacturing parts will be put to the occupations of their neighbourhood. It is the main design of the patrons of this establishment to give the pupils such an education as will fit them for filling their station in society with credit to themselves, and with usefulness to others. There are few employments of which the deaf and dumb are not capable ; they make good servants, good labourers, good artisans, but not good shopkeepers. Some youths have been employed as ordinary clerks, others as copying clerks in law-offices, and a few have excelled in painting or engraving.

The following tables will give a correct idea of the employments of each day in the fourth year of the course :—

Routine of School-business in the first part of the Fourth Year of the Course.

TABLE I.

Days	Classes Hours of the day	Morning		Forenoon		1-3	Afternoon 3-5 Gospels do. Natural Religion Language	5-5½	Evening 5½-7½ Gospels do. Natural Religion Language
		 6½-8	8-10	10-11½	11½-1				
Sunday	1st Class 2nd " } 3rd " } 4th " }	Gospels do. Natural Religion Language		Public Worship do. do. do.	Public Worship do. do. do.				
Monday	1st Class 2nd " } 3rd " } 4th " }	Scripture History Arithmetic Geography Language		Language Language Natural Religion Language	Composition do. Natural Religion Language				Geography do. Language do.
Tuesday	1st Class 2nd " } 3rd " } 4th " }	Arithmetic Scripture History Arithmetic Language		Physics do. Language do.	Physics do. Language do.				Geography do. Language do.
Wednesday	1st Class 2nd " } 3rd " } 4th " }	Scripture History Arithmetic Geography Language		Language do. Natural Religion Language	Bible Exercises do. Natural Religion Language				Geography do. Language do.
Thursday	1st Class 2nd " } 3rd " } 4th " }	Arithmetic Scripture History Arithmetic Language		Physics do. Language do.	Physics do. Language do.				Geography do. Language do.
Friday	1st Class 2nd " } 3rd " } 4th " }	Scripture History Arithmetic Geography Language		Language do. Natural Religion Language	Bible Exercises do. Natural Religion Language				Geography do. Language do.
Saturday	1st Class 2nd " } 3rd " } 4th " }	Arithmetic Scripture History Arithmetic Language		Repetitions	Repetitions				
		Breakfast. Boys at Mill, &c. ; Girls at Household Work.		Ten minutes allowed in the forenoon for exercise.		Dinner. Boys at Mill, Garden, &c. ; Girls at sundry Household Work.		Copying lessons into books. The Junior Class in School for an hour every afternoon, except Saturday. Walks occasionally. The Girls at Needlework who are not otherwise employed.	
						All the children taking Exercise.			

Routine of School-business, in the second part of the Fourth Year of the Course.*

TABLE II.

<i>Days</i>	<i>Classes</i> Hours of the day 1st Class 2nd " 3rd " 4th "	<i>Morning</i> 6½—8 Gospels do. Script. Characters Nat. Religion (Signs)	<i>Forenoon</i> 10—11½ Public Worship	11½—1 Public Worship	<i>Afternoon</i> 1—3 3—5 Gospels do. Script. Characters Nat. Religion (Signs)	5—6½	<i>Evening</i> 5½—7½ Gospels do. Script. Characters Nat. Religion (Signs)
Sunday .	1st Class 2nd " 3rd " 4th "	Scripture History do. Geography Language. Revealed Religion do. Arithmetic Language	Public Worship	Public Worship	Script. Characters Nat. Religion (Signs)	5—6½	Script. Characters Nat. Religion (Signs)
Monday .	1st Class 2nd " 3rd " 4th "	Scripture History do. Geography Language. Revealed Religion do. Arithmetic Language	Public Worship	Public Worship	Script. Characters Nat. Religion (Signs)	5—6½	Script. Characters Nat. Religion (Signs)
Tuesday .	1st Class 2nd " 3rd " 4th "	Scripture History do. Geography Language. Revealed Religion do. Arithmetic Language	Public Worship	Public Worship	Script. Characters Nat. Religion (Signs)	5—6½	Script. Characters Nat. Religion (Signs)
Wednesday .	1st Class 2nd " 3rd " 4th "	Scripture History do. Geography Language. Revealed Religion do. Arithmetic Language	Public Worship	Public Worship	Script. Characters Nat. Religion (Signs)	5—6½	Script. Characters Nat. Religion (Signs)
Thursday .	1st Class 2nd " 3rd " 4th "	Scripture History do. Geography Language. Revealed Religion do. Arithmetic Language	Public Worship	Public Worship	Script. Characters Nat. Religion (Signs)	5—6½	Script. Characters Nat. Religion (Signs)
Friday .	1st Class 2nd " 3rd " 4th "	Scripture History do. Geography Language. Revealed Religion do. Arithmetic Language	Public Worship	Public Worship	Script. Characters Nat. Religion (Signs)	5—6½	Script. Characters Nat. Religion (Signs)
Saturday .	1st Class 2nd " 3rd " 4th "	Scripture History do. Geography Language. Revealed Religion do. Arithmetic Language	Public Worship	Public Worship	Script. Characters Nat. Religion (Signs)	5—6½	Script. Characters Nat. Religion (Signs)

Note.—The parts of the day between School-hours are filled up by work as in the former part of the year. See Table I.

A new arrangement of school business is necessary every half year. The first and second class receive most of their lessons together, though the children are of a different standing in the institution. This is done to economize teachers. By the term *language* used in the tabular views, is meant classes of words and particular forms of expression, from the ordinary noun to abstract ideas. Perhaps *grammar* would be better understood, but the teaching is carried on without the use of grammatical rules. The lessons are illustrations of grammar, rather than grammar itself; and, therefore, more properly called *language*. The word *physics* means lessons on the properties of natural bodies, such as were before adverted to in 'The Little Philosopher.' The *scripture history* used by the third class, which consists of pupils who have been a year and a half in the institution, is written in a style suited to their confined knowledge of language. It is almost without particles, and very free from elliptical expression. As these lessons are unpublished, an example is given below. Would not books for children be better understood if a similar style were used in their composition? In talking to children, we invariably endeavour to omit expressions which might embarrass them, and at the risk of much repetition, we use language, such as we think adapted to the infantine mind.

'THE PLAIN OF SHINAR.

'After many years, men were very numerous on the earth. Men lived near to each other. They spoke the same language. They liked to live in the same place. It was a pleasant country where men lived. It was a plain. They wished to live there always. The plain was called Shinar. It was very wide and extensive. There (on the plain) people had their houses, tents, fields, and cattle. The people said;—'We are numerous and strong—we will build a city and a tower—the tower shall be very high—its top shall reach the clouds—let us now make bricks and burn them, and let us make mortar—we will stay here always—we will not go to distant countries—we will not be scattered abroad on the earth.' God saw the city and the tower which men were building. God was not pleased,' &c.

It will be borne in mind that these lessons are almost the first complete sentences on a connected subject which are communicated to the pupils, and this is done as soon as they begin to have a tolerably correct idea of the structure of sentences. If the readers of the Journal will refer to the article on 'An Im-

Yorkshire Institution for the Deaf and Dumb.

proved Method of teaching Modern Languages' in the 8th Number, they will find a precisely similar course recommended; and indeed a German tale is there broken into sentences quite similar to the above example. Deaf and dumb pupils are learners of the English language, and their case is parallel to that of other learners of languages in one respect, though they have to learn through a more intricate medium. The deaf have to ascend from their very meagre language of natural signs, to one very rich and full in its artificial expressions for thoughts which have never entered into their untaught minds, thus establishing a wide difference between them and other language learners. We who hear and speak have clear ideas of all conventional signs in our mother-tongue. The operation with us is only to transfer an idea which we already possess into the conventional sign for that idea in the language we desire to acquire. The deaf and dumb have to master the idea as well as the sign for it.

Next to a series of reading books on nature, science, and art, too much stress cannot be laid on providing a museum of natural and artificial objects, minerals, metals, woods, shells, models, instruments, pictures, foreign curiosities, illustrative of the productions and manners of distant countries, &c. &c. These are the most efficient of all helps to the instruction of the deaf and dumb; they are better than any descriptions, because they present ideas to the mind with more force than words can do, even with all the assistance of signs. A collection of this kind has been commenced in that institution to whose history and prospects we have now devoted our pages, and we would gladly do it some service by recommending its friends to send contributions to the museum. Many specimens have been procured from shopkeepers and mechanics; some have been kindly presented, and others have been collected by the pupils. The more complete such a collection can be made, the clearer will be the conceptions formed by the pupils of the nature and properties of things, an incalculable advantage to all young people, whether endowed with all their senses or unfortunately deaf and dumb.

Much of the earlier instruction of deaf-mutes might be accomplished before they are admitted into institutions; they might be taught to write, to learn their letters, to spell the names of objects, to learn many of the qualities of objects and actions, either at ordinary schools or at home. It is hoped that some of the teachers in England will publish a series of graduated exercises in language to aid this desirable work, and that the mystery which has so long shrouded the

different methods of instruction in the British dominions will be removed. Already on the Continent we behold the dawning of a brighter day. In some countries the instruction is commenced in the primary schools, and in others, books have appeared to assist parents and ordinary school-masters. The institutions for the deaf and dumb at Berlin, Königsberg, Munster, Munich, and Gmünd have been formed into normal schools to train teachers for their respective countries. In Denmark all the deaf and dumb are gratuitously educated at the two schools of that kingdom.

The continental labours in behalf of the deaf and dumb are exhibited in the last circular of the Royal Institution at Paris, from which our few preceding remarks respecting them are drawn. This work appears biennially, or triennially, as the information transmitted to the directors of that institution accumulates. It is printed by the government, and though at a considerable expense, it is sent gratuitously to all known establishments for the deaf and dumb. Its circulation, we venture to say, must effect valuable changes in the education of that unfortunate class of persons to whose interest it is devoted. The mass of intelligence which it contains on the practical parts of instruction, can only be appreciated by those teachers who have directed their hearts and their minds to this work of beneficence. This circular, together with the details of de Gerando, the practical work of Bèbian, and various publications which have appeared in Germany, have done more for the improvement of the deaf and dumb, than had been effected in the whole period which elapsed after the discovery was made that they were not incapable of instruction.

The institutions for the deaf and dumb in England are as follows :—

	Date of Foundation.	Head Master.	Pupils.
London	1792	Mr. James Watson	230
Birmingham	1815	Mr. du Puget	40
Manchester	1824	Mr. Vaughan	50
Liverpool	1825	Mr. Scott	30
Exeter	1827	Mr. Bingham	50
Doncaster	1829	Mr. C. Baker	50

There are also institutions for the deaf and dumb at Edinburgh, Paisley, Glasgow, and Aberdeen, and one at Dublin: there are none in Wales.

RUGBY SCHOOL*.

THIS school was originally a simple grammar-school, designed for the benefit of the town of Rugby and its neighbourhood. Any person who has resided for the space of two years in the town of Rugby, or at any place in the county of Warwick within ten miles of it, or even in the adjacent counties of Leicester and Northampton to the distance of five miles from it, may send his sons to be educated at the school without paying anything whatever for their instruction. But if a parent lives out of the town of Rugby, his son must then lodge at one of the regular boarding-houses of the school; in which case the expenses of his board are the same as those incurred by a boy not on the foundation.

Boys placed at the school in this manner are called foundationers, and their number is not limited. In addition to these, there are 260 boys, not on the foundation; and this number is not allowed to be exceeded.

The number of masters is ten, consisting of a head master and nine assistants. The boys are divided into nine, or practically into ten classes, succeeding each other in the following order, beginning from the lowest: first form, second form, third form, lower remove; fourth form, upper remove, lower fifth, fifth, and sixth. It should be observed, to account for the anomalies of this nomenclature, that the name of sixth form has been long associated with the idea of the highest class in all the great public schools of England; and, therefore, when more than six forms are wanted they are designated by other names, in order to secure the magic name of sixth to the highest form in the school. In this the practice of our schools is not without a very famous precedent: for the Roman augurs, we are told, would not allow Tarquinius Priscus to exceed the ancient and sacred number of three, in the centuries of Equites; but there was no objection made to his doubling the number of them in each century, and making in each an upper and a lower division, which were practically as distinct as two centuries. There is no more wisdom in disturbing an old association for no real benefit, than in sparing it when it stands in the way of any substantial advantage.

Into these ten classes the boys are distributed in a three-

* We are enabled to present our readers with an accurate account of the course of instruction in Rugby School, conformably to the plan already commenced in this Journal, Nos. V. and IX. See remark at the head of the article on Harrow School in No. V.

fold division, according to their proficiency in classical literature, in arithmetic and mathematics, and in French. There is an exception made however in favour of the sixth form, which consists in all the three divisions of exactly the same individuals. All the rest of the boys are classed in each of the divisions without any reference to their rank in the other two: and thus it sometimes happens that a boy is in the fifth form in the mathematical division, while he is only in the third or fourth in the classical; or, on the other hand, that he is in a very low form in the French division, while he is in a high one in the classical and mathematical. During the two first lessons on Wednesday, the school is arranged according to its classes in French; and on Saturday, according to its classes in arithmetic and mathematics.

The masters also have different forms in the three different divisions. The masters of the higher classical forms may teach the lower forms in mathematics or French; and the masters of the higher forms in either of those two departments may have the care of the lower forms in the classical arrangement.

The general school-hours throughout the week are as follows:—

Monday.—First lesson, seven to eight. Second lesson, quarter-past nine to eleven. Third and fourth lessons, quarter-past two to five.

Tuesday.—First and second lessons, as on Monday. Eleven to one, composition. Half-holiday.

Wednesday.—As on Monday.

Thursday.—As on Tuesday.

Friday.—As on Monday.

Saturday.—As on Tuesday and Thursday, except that there is no composition from eleven to one.

There are various other lessons at additional hours for different classes, but it is needless to trouble our readers with such minute details.

Each half year is divided into two equal periods, called language time and history time. The books read in these two periods vary in several instances,—the poets and orators being read principally during the language time, and history and geography being chiefly studied during the history time. This will be more clearly seen from the following Table of the general work of the school for a whole year.

Classical Division.			Mathematical Division.	French Division.
Language Time.	Scriptural Instruction, &c.	History Time.		
FIRST FORM	Latin Grammar, and Latin Delectus.	Church Catechism and Abridgment of New Testament History.	Tables, Addition, Subtraction, Multiplication, and Division, simple and compound, Reduction.	Hamel's Exercises up to the auxiliary verbs.
SECOND FORM	Latin Grammar and Latin Delectus. Eutropius.	St. Luke. Genesis.	The work done in the first form repeated; Rule of Three, Practice.	Hamel's Exercises, Auxiliary Verbs, regular Conjugations, and some of the irregular. Gaultier's Geography.
THIRD FORM	Greek Grammar (Matthiæ Abridgment.) Valpy's Greek Exercises. Valpy's Greek Delectus. Florilegium. Translations into Latin.	Exodus, Numbers, Judges, I. and II., Samuel, St. Matthew.	Rule of Three. Practice. Vulgar Fractions. Interest.	Hamel's Exercises first Part continued, Irregular Verbs. Elizabeth, ou Les Exilés en Sibère.

Classical Division.			Mathematical Division.	French Division.
Scriptural Instruction, &c.				
Language Time.	History Time.			
Greek Grammar, and Valpy's Exercises. Rules of the Greek Iambics. Easy Parts of the Iambics of the Greek Tragedians. Virgil's Eclogues. Cicero de Senectute.	St. Matthew in Greek Testament. Acts in the English Bible.	Parts of Justin. Parts of Xenophon's Anabasis. Markham's France to Philip of Valois.	Vulgar Fractions. Interest. *Decimal Fractions. Square Root.	Hamel continued and repeated. Jussieu's Jardin des Plantes.
Æschylus, Prometheus. Virgil, Æn. II. and III. Cicero de Amicitia.	Acts in the Greek Testament. St. John in the English Bible. Old Testament History.	Part of Xenophon's Hellenics. Florus, from III. 21. to IV. 11. History of Greece, U.K.S. Markham's France, from Philip of Valois. Detailed Geography of Italy and Germany.	Decimals, Involution and Evolution, Addition, Subtraction, Multiplication, and Division of Algebra. Binomial Theorem. Euclid, Book I., Propos. I. to XV.	Hamel's 2nd Part, chiefly Syntax of the Pronouns. La Fontaine's Fables.
Sophocles' Philoct. Æschyl. Eumenid. Homer's Iliad, I. II. Virgil Æn. IV. V. Parts of Horace, Odes I., II., III. Parts of Cicero's Epistles.	St. John in Greek Testament. Deuteronomy and Ep. of St. Peter. Selections from the Psalms.	Parts of Arrian. Parts of Paterculus, Book II. Sir J. Mackintosh's England.	Equation of Payments, Discount, Simple Equations. Euclid, Book I. from XV. to end.	Translations from English into French. La Fontaine's Fables.

LOWER REMOVE

FOURTH FORM

UPPER REMOVE

Classical Division.			
Language Time.		Scriptural Instruction, &c.	History Time.
LOWER FIFTH	Æschyl. Sept. contra Thebas.	St. John. Epistles to Timothy and Titus.	Parts of Arrian. Herodotus III., 1, 38, 61, 67, 88, 116.
	Homer's Iliad, III. IV. Virgil's Æn., VI. VII. Extracts from Cicero's Epistles.	Bible History from 1 Kings to Nehemiah inclusive.	Livy, Parts of, II & III. Hallam's Middle Ages, France, Spain, Greeks, and Saracens. Physical and Political Geography of all Europe.
FIFTH FORM	Æschyl. Agamemnon. Homer's Iliad, V. VI. Odyssey, IX. Demosthenes' Leptines in Aphobum. I. Virgil's Æn., VIII. Parts of Horace. Cicero in Verrem.	Epistles to the Corinthians. Paley's Horæ Paulinæ.	Parts of Herodotus and Thucydides. Parts of Livy. Hallam's Middle Ages. State of Society.
	Various Parts of Virgil and Homer. Some one or more of the Greek Tragedies. One or more of the private Orations of Demosthenes. Cicero against Verres. Parts of Aristotle's Ethics.	One of the Prophets in the Septuagint Version. Different Parts of the New Testament.	Parts of Thucydides, and Arrian. Parts of Tacitus. Parts of Russell's Modern Europe.
French Division.		Mathematical Division.	
Syntax and Idioms. A Play of Molière, to construe, and then turn again from English into French.		Exchange, Alligation, Simple Equations, with two unknown Quantities and Problems. Euclid, Book III.	Pensées de Pascal. Translations from English into French.
		Quadratic Equations. Trigonometry. Euclid, to the end of Book VI.	Parts of Guizot's Histoire de la Révolution de l'Angleterre, and Mignet's Histoire de la Révolution Franç.
		Euclid, III.—VI. Simple and Quadratic Equations, Plane Trigonometry, Conic Sections.	

Every year, immediately before the Christmas holidays, there is a general examination of the whole school in the work that has been done during the preceding half-year. A class-paper is printed containing the names of those boys who distinguish themselves; and in order to gain a high place on this paper, it is usual for the boys to read some book in one or more of their several branches of study, in addition to what they have read with the masters in school. In this manner they have an opportunity of reading any work to which their peculiar taste may lead them, and of rendering it available to their distinction in the school.

There are exercises in composition, in Greek and Latin prose, Greek and Latin verse, and English prose, as in other large classical schools. In the subjects given for original composition in the higher forms, there is a considerable variety. Historical descriptions of any remarkable events, geographical descriptions of countries, imaginary speeches and letters, supposed to be spoken or written on some great question or under some memorable circumstances; etymological accounts of words in different languages, and criticisms on different books, are found to offer an advantageous variety to the essays on moral subjects to which boys' prose composition has sometimes been confined.

Three exhibitioners are elected every year by the trustees of the school, on the report of two examiners appointed respectively by the vice-chancellors of Oxford and Cambridge. These exhibitions are of the value of 60*l.* a year, and may be held for seven years at any college at either university, provided the exhibitioner continues to reside at college so long; for they are vacated immediately by non-residence.

One scholar is also elected every year by the masters, after an examination held by themselves. The scholarship is of the value of 25*l.* a year, and is confined to boys under fourteen and a half at the time of their election. It is tenable for six years, if the boy who holds it remains so long at Rugby. But as the funds for these scholarships arise only from the subscriptions of individuals, they are not to be considered as forming necessarily a permanent part of the school foundation.

In any statement of the business of a school, such as has been given above, there will be an unintentional exaggeration, unless the reader makes due allowance for the difference between the theory of any institution and its practical working. But on the other hand, a reader unacquainted with the real nature of a classical education, will be in danger of undervaluing it, when he sees that so large a portion of time at

so important a period of human life is devoted to the study of a few ancient writers, whose works seem to have no direct bearing on the studies and duties of our own generation. For instance, although some provision is undoubtedly made at Rugby for acquiring a knowledge of modern history, yet the History of Greece and Rome is more studied than that of France and England; and Homer and Virgil are certainly much more attended to than Shakspeare and Milton. This appears to many persons a great absurdity; while others who are so far swayed by authority as to believe the system to be right, are yet unable to understand how it can be so. A journal of education may not be an unfit place for a few remarks on this subject.

It may freely be confessed that the first origin of classical education affords in itself no reasons for its being continued now. When Latin and Greek were almost the only written languages of civilized man, it is manifest that they must have furnished the subjects of all liberal education. The question therefore is wholly changed, since the growth of a complete literature in other languages; since France, and Italy, and Germany, and England, have each produced their philosophers, their poets, and their historians, worthy to be placed on the same level with those of Greece and Rome.

But although there is not the *same* reason now which existed three or four centuries ago for the study of Greek and Roman literature, yet there is another no less substantial. Expel Greek and Latin from your schools, and you confine the views of the existing generation to themselves and their immediate predecessors: you will cut off so many centuries of the world's experience, and place us in the same state as if the human race had first come into existence in the year 1500. For it is nothing to say that a few learned individuals might still study classical literature; the effect produced on the public mind would be no greater than that which has resulted from the labours of our oriental scholars; it would not spread beyond themselves, and men in general after a few generations would know as little of Greece and Rome, as they do actually of China and Hindostan. But such an ignorance would be incalculably more to be regretted. With the Asiatic mind, we have no nearer connexion or sympathy than that which is derived from our common humanity. But the mind of the Greek and of the Roman is in all the essential points of its constitution our own; and not only so, but it is our own mind developed to an extraordinary degree of perfection. Wide as is the difference between us with respect to those physical instruments which minister to our uses or our pleasures;

although the Greeks and Romans had no steam-engines, no printing-presses, no mariner's compass, no telescopes, no microscopes, no gunpowder; yet in our moral and political views, in those matters which most determine human character, there is a perfect resemblance in these respects. Aristotle, and Plato, and Thucydides, and Cicero, and Tacitus, are most untruly called ancient writers; they are virtually our own countrymen and contemporaries, but have the advantage which is enjoyed by intelligent travellers, that their observation has been exercised in a field out of the reach of common men; and that having thus seen in a manner with our eyes what we cannot see for ourselves, their conclusions are such as bear upon our own circumstances, while their information has all the charm of novelty, and all the value of a mass of new and pertinent facts, illustrative of the great science of the nature of civilized man.

Now when it is said, that men in manhood so often throw their Greek and Latin aside, and that this very fact shows the uselessness of their early studies, it is much more true to say that it shows how completely the literature of Greece and Rome would be forgotten, if our system of education did not keep up the knowledge of it. But it by no means shows that system to be useless, unless it followed that when a man laid aside his Greek and Latin books, he forgot also all that he had ever gained from them. This, however, is so far from being the case, that even where the results of a classical education are least tangible, and least appreciated even by the individual himself, still the mind often retains much of the effect of its early studies in the general liberality of its tastes and comparative comprehensiveness of its views and notions.

All this supposes, indeed, that classical instruction should be sensibly conducted; it requires that a classical teacher should be fully acquainted with modern history and modern literature, no less than with those of Greece and Rome. What is, or perhaps what used to be, called a mere scholar, cannot possibly communicate to his pupils the main advantages of a classical education. The knowledge of the past is valuable, because without it our knowledge of the present and of the future must be scanty; but if the knowledge of the past be confined wholly to itself, if, instead of being made to bear upon things around us, it be totally isolated from them, and so disguised by vagueness and misapprehension as to appear incapable of illustrating them, then indeed it becomes little better than laborious trifling, and they who declaim against it may be fully forgiven.

To select one instance of this perversion, what can be

more absurd than the practice of what is called construing Greek and Latin, continued as it often is even with pupils of an advanced age? The study of Greek and Latin, considered as mere languages, is of importance, mainly as it enables us to understand and employ well that language in which we commonly think, and speak, and write. It does this because Greek and Latin are specimens of language at once highly perfect and incapable of being understood without long and minute attention: the study of them, therefore, naturally involves that of the general principles of grammar; while their peculiar excellences illustrate the points which render language clear, and forcible, and beautiful. But our *application* of this general knowledge must naturally be to our own language; to show us what are its peculiarities, what its beauties, what its defects; to teach us by the patterns or the analogies offered by other languages, how the effect which we admire in them may be produced with a somewhat different instrument. Every lesson in Greek or Latin may and ought to be made a lesson in English; the translation of every sentence in Demosthenes or Tacitus is properly an exercise in extemporaneous English composition; a problem, how to express with equal brevity, clearness, and force, in our own language, the thought which the original author has so admirably expressed in his. But the system of construing, far from assisting, is positively injurious to our knowledge and use of English; it accustoms us to a tame and involved arrangement of our words, and to the substitution of foreign idioms in the place of such as are national; it obliges us to caricature every sentence that we render, by turning what is, in its original dress, beautiful and natural, into something which is neither Greek nor English, stiff, obscure, and flat, exemplifying all the faults incident to language, and excluding every excellence.

The exercise of translation, on the other hand, meaning, by translation, the expressing of *an entire sentence* of a foreign language by an entire sentence of our own, as opposed to the rendering separately into English either every separate word, or at most only *parts of the sentence*, whether larger or smaller, the exercise of translation is capable of furnishing improvement to students of every age, according to the measure of their abilities and knowledge. The late Dr. Gabell, than whom in these matters there can be no higher authority, when he was the under master of Winchester College, never allowed even the lowest forms to *construe*; they always were taught, according to his expression, to *read into English*. From this habit even the youngest boys derived several ad-

vantages; the meaning of the sentence was more clearly seen when it was read all at once in English, than when every clause or word of English was interrupted by the intermixture of patches of Latin; and any absurdity in the translation was more apparent. Again, there was the habit gained of constructing English sentences upon any given subject, readily and correctly. Thirdly, with respect to Latin itself, the practice was highly useful. By being accustomed to translate idiomatically, a boy, when turning his own thoughts into Latin, was enabled to render his own natural English into the appropriate expressions in Latin. Having been always accustomed, for instance, to translate 'quum venisset' by the participle 'having come,' he naturally, when he wishes to translate 'having come' into Latin, remembers what expression in Latin is equivalent to it. Whereas, if he has been taught to construe literally 'when he had come,' he never has occasion to use the English participle in his translations from Latin; and when, in his own Latin compositions, he wishes to express it, he is at a loss how to do it, and not unfrequently, from the construing notion that a participle in one language must be a participle in another, renders it by the Latin participle passive; a fault which all who have had any experience in boys' compositions must have frequently noticed.

But as a boy advances in scholarship, he ascends from the idiomatic translation of particular expressions to a similar rendering of an entire sentence. He may be taught that the order of the words in the original is to be preserved as nearly as possible in the translation; and the problem is how to effect this without violating the idiom of his own language. There are simple sentences, such as 'Ardeam Rutuli habebant,' in which nothing more is required than to change the Latin accusative into the English nominative, and the active verb into one passive or neuter: 'Ardea belonged to the Rutulians.' And in the same way the other objective cases, the genitive and the dative, when they occur at the beginning of a sentence, may be often translated by the nominative in English, making a corresponding change in the voice of the verb following. But in many instances also the nominative expresses so completely the principal subject of the sentence, that it is unnatural to put it into any other case than the nominative in the translation. 'Omnium primum, avidum novæ libertatis populum, ne postmodum flecti precibus aut donis regiis posset, jurejurando adegit [Brutus] neminem Roma passuros regnare.' It will not do here to translate 'adegit' by a passive verb, and to make Brutus the ablative

case, because Brutus is the principal subject of this and the sentences preceding and following it; the historian is engaged in relating his measures. To preserve, therefore, the order of the words, the clause ‘avidum novæ libertatis populum’ must be translated as a subordinate sentence, by inserting a conjunction and verb. ‘First of all, while the people were set so keenly on their new liberty, to prevent the possibility of their ever being moved from it hereafter by the entreaties or bribes of the royal house, Brutus bound them by an oath, that they would never suffer any man to be king at Rome.’ Other passages are still more complicated, and require greater taste and command of language to express them properly; and such will often offer no uninteresting trial of skill, not to the pupil only, but even to his instructor.

Another point may be mentioned, in which the translation of the Greek and Roman writers is most useful in improving a boy’s knowledge of his own language. In the choice of his words, and in the style of his sentences, he should be taught to follow the analogy required by the age and character of the writer whom he is translating. For instance, in translating Homer, hardly any words should be employed except Saxon, and the oldest and simplest of those which are of French origin; and the language should consist of a series of simple propositions, connected with one another only by the most inartificial conjunctions. In translating the tragedians, the words should be principally Saxon, but mixed with many of French or foreign origin, like the language of Shakspeare, and the other dramatists of the reigns of Elizabeth and James I. The term ‘words of French origin’ is used purposely, to denote that large portion of our language which, although of Latin derivation, came to us immediately from the French of our Norman conquerors, and thus became a part of the natural spoken language of that mixed people, which grew out of the melting of the Saxon and Norman races into one another. But these are carefully to be distinguished from another class of words equally of Latin derivation, but which have been introduced by learned men at a much later period, directly from Latin books, and have never, properly speaking, formed any part of the genuine national language. These truly foreign words, which Johnson used so largely, are carefully to be shunned in the translation of poetry, as being unnatural, and associated only with the most unpoetical period of our literature, the middle of the eighteenth century.

So also, in translating the prose writers of Greece and Rome, Herodotus should be rendered in the style and

language of the chroniclers; Thucydides in that of Bacon or Hooker, while Demosthenes, Cicero, Cæsar and Tacitus, require a style completely modern—the perfection of the English language such as we now speak and write it, varied only to suit the individual differences of the different writers, but in its range of words, and in its idioms, substantially the same.

Thus much has been said on the subject of translation, because the practice of construing has naturally tended to bring the exercise into disrepute: and in the contests for academical honours at both Universities, less and less importance, we have heard, is constantly being attached to the power of *vivâ voce* translation. We do not wonder at any contempt that is shown towards *construing*, the practice being a mere folly; but it is of some consequence that the value of *translating* should be better understood, and the exercise more carefully attended to. It is a mere chimera to suppose, as many do, that what they call free translation is a convenient cover for inaccurate scholarship. It can only be so through the incompetence or carelessness of the teacher. If the force of every part of the sentence be not fully given, the translation is so far faulty; but idiomatic translation, much more than literal, is an evidence that the translator does see the force of his original; and it should be remembered that the very object of so translating is to preserve the spirit of an author, where it would be lost or weakened by translating literally; but where a literal translation happens to be faithful to the spirit, there of course it should be adopted; and any omission or misrepresentation of any part of the meaning of the original does not preserve its spirit, but, as far as it goes, sacrifices it, and is not to be called ‘free translation,’ but rather ‘imperfect,’ ‘blundering,’ or, in a word, ‘bad translation.’

In the statement of the business of Rugby School which has been given above, one part of it will be found to consist of works of modern history. An undue importance is attached by some persons to this circumstance, and those who would care little to have their sons familiar with the history of the Peloponnesian war are delighted that they should study the Campaigns of Frederic the Great or of Napoleon. Information about modern events is more useful, they think, than that which relates to antiquity; and such information they wish to be given to their children.

This favourite notion of filling boys with useful information is likely, we think, to be productive of some mischief. It is a caricature of the principles of inductive philosophy, which,

while it taught the importance of a knowledge of facts, never imagined that this knowledge was of itself equivalent to wisdom. Now it is not so much our object to give boys 'useful information,' as to facilitate their gaining it hereafter for themselves, and to enable them to turn it to account when gained. The first is to be effected by supplying them on any subject with a skeleton which they may fill up hereafter. For instance, a real knowledge of history in after life is highly desirable; let us see how education can best facilitate the gaining of it. It should begin by impressing on a boy's mind the names of the greatest men of different periods, and by giving him a notion of their order in point of time, and the part of the earth on which they lived. This is best done by a set of pictures bound up together in a volume, such, for instance, as those which illustrated Mrs. Trimmer's little histories, and to which the writer of this article is glad to acknowledge his own early obligations. Nor could better service be rendered to the cause of historical instruction than by publishing a volume of prints of universal history, accompanied with a very short description of each. Correctness of costume in such prints, or good taste in the drawing, however desirable if they can be easily obtained, are of very subordinate importance: the great matter is that the print should be striking, and full enough to excite and to gratify curiosity. By these means a lasting association is obtained with the greatest names in history, and the most remarkable actions of their lives: while their chronological arrangement is learnt at the same time from the order of the pictures; a boy's memory being very apt to recollect the place which a favourite print holds in a volume, whether it comes towards the beginning, middle, or end, what picture comes before it, and what follows it. Such pictures should contain as much as possible the poetry of history: the most striking characters, and most heroic actions, whether of doing or of suffering; but they should not embarrass themselves with its philosophy, with the causes of revolutions, the progress of society, or the merits of great political questions. Their use is of another kind, to make some great name, and great action of every period, familiar to the mind; that so in taking up any more detailed history or biography, (and education should never forget the importance of preparing a boy to derive benefit from his accidental reading,) he may have some association with the subject of it, and may not feel himself to be on ground wholly unknown to him. He may thus be led to open volumes into which he would otherwise have never thought of looking: he need not

read them through—indeed it is sad folly to require either man or boy to read through every book they look at, but he will see what is said about such and such persons or actions ; and then he will learn by the way something about other persons and other actions ; and will have his stock of associations increased, so as to render more and more information acceptable to him.

After this foundation, the object still being rather to create an appetite for knowledge than to satisfy it, it would be desirable to furnish a boy with histories of one or two particular countries, Greece, Rome, and England for instance, written at no great length, and these also written poetically much more than philosophically, with much liveliness of style, and force of painting, so as to excite an interest about the persons and things spoken of. The absence of all instruction in politics or political economy, nay even an absolute erroneousness of judgment on such matters, provided always that it involves no wrong principle in morality, are comparatively of slight importance. Let the boy gain, if possible, a strong appetite for knowledge to begin with ; it is a later part of education which should enable him to pursue it sensibly, and to make it, when obtained, wisdom.

But should his education, as is often the case, be cut short by circumstances, so that he never receives its finishing lessons, will he not feel the want of more direct information and instruction in its earlier stages ? The answer is, that every thing has its proper season, and if summer be cut out of the year, it is vain to suppose that the work of summer can be forestalled in spring. Undoubtedly, much is lost by this abridgment of the term of education, and it is well to insist strongly upon the evil, as it might, in many instances, be easily avoided. But if it is unavoidable, the evil consequences arising from it cannot be prevented. Fulness of knowledge and sagacity of judgment are fruits not to be looked for in early youth ; and he who endeavours to force them does but interfere with the natural growth of the plant, and prematurely exhaust its vigour.

In the common course of things, however, where a young person's education is not interrupted, the later process is one of exceeding importance and interest. Supposing a boy to possess that outline of general history which his prints and his abridgments will have given him, with his associations, so far as they go, strong and lively, and his desire of increased knowledge keen, the next thing to be done is to set him to read some first-rate historian, whose mind was formed in, and bears the stamp of some period of advanced civiliza-

tion, analogous to that in which we now live. In other words, he should read Thucydides or Tacitus, or any writer equal to them, if such can be found, belonging to the third period of full civilization, that of modern Europe since the middle ages. The particular subject of the history is of little moment, so long as it be taken neither from the barbarian, nor from the romantic, but from the philosophical or civilized stage of human society; and so long as the writer be a man of commanding mind, who has fully imbibed the influences of his age, yet without bearing its exclusive impress. And the study of such a work under an intelligent teacher becomes indeed the key of knowledge and of wisdom: first it affords an example of good historical evidence, and hence the pupil may be taught to notice from time to time the various criteria of a credible narrative, and by the rule of contraries to observe what are the indications of a testimony questionable, suspicious, or worthless. Undue scepticism may be repressed by showing how generally truth has been attained when it has been honestly and judiciously sought; while credulity may be checked by pointing out, on the other hand, how manifold are the errors into which those are betrayed whose intellect or whose principles have been found wanting. Now too the time is come when the pupil may be introduced to that high philosophy which unfolds 'the causes of things.' The history with which he is engaged presents a view of society in its most advanced state, when the human mind is highly developed, and the various crises which affect the growth of the political fabric are all overpast. Let him be taught to analyse the subject thus presented to him; to trace back institutions, civil and religious, to their origin; to explore the elements of the national character, as now exhibited in maturity, in the vicissitudes of the nation's fortune, and the moral and physical qualities of its race; to observe how the morals and the mind of the people have been subject to a succession of influences, some accidental, others regular; to see and remember what critical seasons of improvement have been neglected, what besetting evils have been wantonly aggravated by wickedness or folly. In short, the pupil may be furnished as it were with certain formulæ, which shall enable him to read all history beneficially; which shall teach him what to look for in it, how to judge of it, and how to apply it.

Education will thus fulfil its great business, as far as regards the intellect, to inspire it with a desire of knowledge, and to furnish it with power to obtain and to profit by what it seeks for. And a man thus educated, even though he

knows no history in detail but that which is called ancient will be far better fitted to enter on public life than he who could tell the circumstances and the date of every battle and every debate throughout the last century ; whose information in the common sense of the term, about modern history might be twenty times more minute. The fault of systems of classical education in some instances has been, not that they did not teach modern history, but that they did not prepare and dispose their pupils to acquaint themselves with it afterwards ; not that they did not attempt to raise an impossible superstructure, but that they did not prepare the ground for the foundation, and put the materials within reach of the builder.

That impatience, which is one of the diseases of the age, is in great danger of possessing the public mind on the subject of education ; an unhealthy restlessness may succeed to lethargy. Men are not contented with sowing the seed unless they can also reap the fruit ; forgetting how often it is the law of our condition, that 'one soweth and another reapeth.' It is no wisdom to make boys prodigies of information ; but it is our wisdom and our duty to cultivate their faculties each in its season, first the memory and imagination, and then the judgment ; to furnish them with the means, and to excite the desire, of improving themselves, and to wait with confidence for God's blessing on the result.

GERMAN HIGH SCHOOLS.

Gymnasium at Bonn.

IN the first number of this Journal, our readers will find some account of one of the high schools in Germany, which was drawn up with the intention of showing the plan of instruction pursued in that country, and of proving, at the same time, that a much wider field was traversed there, than is yet generally thought necessary in our principal seminaries. We pride ourselves on being a highly religious people, and yet we do not take the same pains to instruct our youth in the doctrines of Christianity, and to make them comprehend the chief duties of morality, as they do in Germany. Our readers will observe in this Gymnasium at Bonn, that they have found no difficulty in uniting pupils of different religions in the same school ; while their moral and intellectual education is carried on together, their religious instructors do not seem to encroach on the domain of each other, nor does

it seem for an instant to be imagined that the harmony of the establishment can be interrupted by any discord on this subject. When will our countrymen learn to separate the essentials of truth from less important doctrines, and be taught to have real toleration for the opinions of each other?

The Gymnasium of Bonn is conducted by twelve teachers, who give instruction in Latin and Greek, Natural History, Mathematics, French, Hebrew, History, and Geography. The school is divided into six classes; the average age at which pupils enter is from eight to nine years. The course of instruction pursued at the Gymnasium of Bonn, drawn from the account published last September, is the following:—

I. *Religion*.—In the three lower classes the *Catholic* pupils are taught the first principles of religious belief, and of moral duty and biblical history, as far as the Prophets. The catechisms used are Annegarn, Achterfeld, and Ontrup. Written exercises are required from the more advanced pupils.

In *Tertia*, the pupils are instructed on revelation, the nature of God, the relation in which the world, and more particularly man, stands to God, primitive state of man, fall and redemption. In *Secunda*, doctrine of redemption and salvation of man; illustration of the doctrines contained in the Epistle to the Romans, more particularly in reference to the doctrine of justification; conditions of mercy; means of grace. In *Prima* (highest class), general doctrines of religion and of moral duty; illustration of the Epistle to the Hebrews in reference to the priesthood and crucifixion of Christ.

In the three lower classes, the *Protestant* pupils are taught the History of the Old and New Testament, being instructed at the same time in the great duties of morality.

In *Tertia*, the pupils are taught the principles of religious belief and moral duties, illustrated by reference to the Epistle to the Corinthians, and the first Epistle of John; general introduction to the Holy Scriptures, with a complete development of the means of salvation there laid down. In *Secunda*, the life of a Christian is illustrated in the Epistle to Timothy.

In *Prima*, development of the doctrines of religion and of justification by faith; reading of the first Epistle of John in the original. The pupils are also required to furnish written exercises regularly.

II. *Latin Language*.—(Grammars; Lucas and Zumpt.) In *Sexta*, the rudiments of the language are learnt as far as the conjugation of the regular verbs; the pupils commit to memory at the same time a vocabulary of words, and short sentences

with written and oral exercises. In *Quinta*, continuation of the elements of the language with the principal rules of syntax, and written and oral exercises. In *Quarta*, translation and grammatical illustration of passages selected from Jacobs' and Döring's Latin *Delectus* (Elementarbuch); written exercises in translating from German into Latin and from Latin into German. In *Tertia*, select passages from Ovid's *Metamorphoses*, and Cornelius Nepos; the pupils are now practised in Zumpt's larger grammar as far as the *Syntaxis Ornata*, with Prosody, and towards the end of the session read Cæsar's Gallic War, Book I.—III., and V., with oral and written exercises from German into Latin. In *Secunda*, the pupils read Livy, Virgil, some letters of Cicero, and some of his Orations, with the *Syntaxis Ornata* of Zumpt; essays and exercises in the Latin language. In *Prima*; the Epistles and Odes of Horace, Tusculan Questions of Cicero, the Germania of Tacitus, with exercises from the German into Latin.

III. *Greek Language*.—(Grammar; *Buttmann's School Grammar*.) It is taught only in the four upper classes of the School. In *Quarta*, the etymological part of the language is taught, and written exercises on it are required; at the same time the first part of Jacobs' Elementary work is read. In *Tertia*, the syntax of the language is acquired, and the second part of Jacobs' work is read, with oral and written exercises in translation from German. In *Secunda*, Homer's *Odyssey*, and parts of Herodotus are read; *Buttman's Grammar*, with translations from German into Greek, and Greek into Latin. In *Prima*, Xenophon, Homer's *Iliad*, and the *Hecuba* of Euripides.

IV. *Hebrew Language*.—(Grammar; *Gesenius*.) It is taught in the two upper classes for the sake of those pupils who intend to study theology after they have left the school.

V. *German Language*.—In the three lower classes the etymology and syntax of the language are taught; oral and written exercises are prescribed. In the three higher, select passages from the classic authors of Germany are read and illustrated. In *Prima*, the pupils are made acquainted with the history of the German language and literature, from the earliest period to the present time.

VI. *French Language*.—It is taught only in the three higher classes, and the pupils read a part of *Barthelemy's Anarcharsis*, *Voltaire's Henriade*, and *Montesquieu's Grandeur et Décadence des Romains*.

VII. *Mathematics*.—The mathematical instruction in the

two lower classes is confined to the elements of arithmetic. In *Tertia*, equations of the first degree, and plane geometry are taught. In *Secunda*, Logarithms, the Progressions, Equations of the second degree, and Plane Trigonometry. In *Prima*, theory of equations, binomial theory; application of Trigonometry to geometrical problems.

VIII. *History and Geography*.—In *Sexta*, the pupils are taught the geography of Europe, and particularly of Germany and Prussia, with the biographies of illustrious men. In *Quinta*, the geography of the world and the political geography of Europe in particular, with an account of the manners and customs of the people. In *Quarta*, their geographical studies are continued, and the principal events of general history are taught, from Noah down to the Saxon emperors. In *Tertia*, the principal events of history from Noah down to our own times. In *Secunda*, ancient history down to Alexander. In *Prima*, the history of the middle ages, down to Rudolph of Hapsburg.

IX. *Natural History*.—In *Sexta*, the pupils are taught a short general view of the three kingdoms of nature; with a more detailed history of animals, according to Schubert's Manual of Natural History. In *Quinta*, description of plants in general, and some of the most remarkable and useful, with an inspection of dried specimens. In *Quarta*, short recapitulations of the former course; introduction to mineralogy, and description of the most remarkable fossils, according to Stein's short sketch of Natural History.

X. *Natural Philosophy* (Physics).—It is taught in the three higher classes of the school. In *Tertia*, the pupils are taught the general laws of physics. In *Secunda*, the laws of motion, the properties of elastic bodies, and the laws of sound. In *Prima*, a general view of the most remarkable and simple laws of nature.

XI. *Singing* is taught four hours weekly, to pupils who have a taste for it, and they are divided into three classes.

XII. *Calligraphy* (writing) is taught three hours weekly, in the two lower classes.

XIII. *Drawing* is taught two hours weekly in the four lower classes.

The number of hours in which the pupils are engaged during the week may be seen from the following table :

Classes and Hours employed during the Week.

	1st Cl.	2nd Cl.	3rd Cl.	4th Cl.	5th Cl.	6th Cl.	Total.
Religion (Catholic)	2	2	2	2	1	2	12
— (Protestant)	2	2	2	1	1	1	9
Latin Language	9	9	9	10	10	10	57
Greek Language	7	7	5	5	0	0	24
Hebrew Language	2	2	0	0	0	0	4
German Language	3	3	3	4	4	4	21
French Language	2	2	2	0	0	0	6
Mathematics	4	4	4	5	5	5	27
History and Geography	3	3	3	3	4	4	20
Natural History	0	0	0	2	2	2	6
Natural Philosophy	2	2	2	0	0	0	6
Singing							*
Calligraphy	0	0	0	0	3	3	6
Drawing	0	0	2	2	2	2	8
Total	36	36	34	34	32	33	206

The following is a list of the number of pupils in each class, during the last year, 1833 :—

Prima	.	.	.	.	.	10
Secunda	.	.	.	.	.	15
Tertia	.	.	.	.	.	29
Quarta	.	.	.	.	.	37
Quinta	.	.	.	.	.	29
Sexta	.	.	.	.	.	35
Total						155

The session, or school year, begins on the 15th of October with an examination of new pupils, for the purpose of determining in what class they ought to be placed; and it ends on the 12th of September of the following year.

The following regulations have been issued by the proper authorities to regulate matters connected with the gymnasia; and though we are inclined to think that they are carrying these matters of detail too far in the Prussian system of education, there can be no doubt that it is done with the very best intention.

The Minister of Public Instruction has issued the following ordinance (25th January, 1833), with the view of securing a proper control over those pupils whose parents or relations do not reside on the spot where they are taught.

1. Those pupils only can be admitted into Gymnasia, and such places of instruction, who are immediately under the eye of their parents, their relations, or of persons whose attention is devoted to the education of the young. Pupils who are not under proper superintendence cannot be admitted.

2. On the admission of boys, whose parents or relations do not reside on the spot, the directors of the Gymnasia must make themselves acquainted with the manner in which their conduct is to be superintended; and if the arrange-

ments do not appear satisfactory, they must communicate with the parents or relations, and not admit the pupil till they are perfectly satisfied.

3. No pupil is allowed to be removed from one person's care to that of another, without the knowledge of the Director.

4. The Director is empowered and bound to make himself acquainted with the conduct of out-door pupils, either by personal inquiry, or by the assistance of the masters of the gymnasium; if any irregularity be discovered, it is his duty to put an immediate stop to it.

5. The masters also, without being particularly commissioned by the Director, are bound to visit from time to time in their residence the out-door pupils who attend their classes.

6. If it be found that the superintendence, under which the out-door pupils are placed, is insufficient, or that the relations in which they are placed are prejudicial to their morals, the Director is authorized and bound to demand a change from the parents or relations, which must take place within a certain time, to be fixed according to circumstances.

7. The parents and relations are bound to attend to these notices, and to make the superintendents of their children acquainted with them. It remains for the parents or guardians, in case the institution should require a discontinuance of the relationship between the pupil and his superintendent, to make the necessary arrangements with the superintendent of their children or wards.

ON GEOGRAPHICAL AND STATISTICAL KNOWLEDGE.

STATISTICS, a term first introduced by the German writers, was defined by Achenwall, of Göttingen, to be the exposition of the effective components of any political society. This definition may perhaps be objected to by some, and indeed German writers are not yet very well agreed among themselves as to the definition of the term Statistics. Our object in this article is not to determine the exact limits of statistics, but simply to show the kind of information which is absolutely necessary for understanding the social and political condition of a country or nation; and having this object in view, we think that the term 'political geography' expresses more nearly than any other that kind of knowledge of which it is our present purpose to speak. Political geography is the foundation of all political science, for unless we know the present

condition of a country and its people, we cannot possibly reason correctly on their wants and wishes, and on the reasonableness of those wishes, or the means and chances there may be of satisfying them. This seems a truism, but it is a truism so often disregarded, that we think it necessary to assert it here as a proposition, the importance of which it is our object to demonstrate. The geographer, or statistician, gives the facts; the politician, the jurist, and the moralist, reason and speculate upon them. But unless the facts be accurately stated, it is evident that all arguments drawn from them are inconclusive. Political geography is therefore a science of facts, and not of hypothesis or speculation; it shows things as they are, and leaves to others to decide whether they ought to be so, or are likely to remain so.

The elements of the condition of a country are of two kinds, natural and artificial. The former, which belong properly to physical geography, are, its extent and coast-line, the configuration of its surface, its position on the globe and its climate, its boundaries, and the nature of the countries or seas which border on it, the quality of its soil, and the character of its rivers, its natural productions, whether mineral, vegetable, or animal, and lastly its population. The artificial elements, which, being the work of man, are temporary and susceptible of modification, or even total change, consist of the dwellings of the inhabitants, their agriculture and other branches of industry and trade, which constitute the wealth and capital of the country; the civil and political institutions, the social habits of the people, their religion and language.

It is the business of political geography to furnish data to show the influence which the various elements above mentioned exercise upon the intellectual, moral, and economical habits of a people, and upon their political condition. The natural or topographic elements of a country being mostly permanent, their influence may be calculated according to certain rules. Thus, for example, the civilization of Europe has been greatly promoted by its geographical position, its temperate climate, and its peninsular form indented by two large inland seas, the Mediterranean and the Baltic, and by numerous gulfs and great rivers, all which circumstances must have facilitated colonization at first, and social intercourse and trade afterwards. Africa, massive and unbroken in its shape, with few navigable rivers, a burning climate and vast deserts, has remained for the most part uncivilized to this day. And in Europe itself, which are the countries that have been most forward in civilization? Greece, Italy, and England. Greece,

indented by numerous gulfs and creeks, surrounded by clusters of islands, affording numerous natural harbours, and placed on the threshold of Asia, under a beautiful sky, was most favourably situated for commerce. Italy, long and narrow, with an extensive line of coasts, but with few bays or natural harbours, is inferior in this respect to Greece, while the want of tides in the Mediterranean sea renders the rivers nearly useless for the purpose of ship navigation. It is in great measure the want of natural harbours that has made Italy inferior in maritime commerce to Greece and to England. On the contrary, Greece is not so rich an agricultural country as Italy; she has not such an expanse of well-watered plains, nor so many fine valleys; her mountains are more rugged and bare. And in Italy itself, we find that Venice, seated on her group of islets, forming natural harbours and canals, soon felt the influence of her position, and consequently became the principal maritime power of Italy, and in latter ages the only one. Man may do much to correct local disadvantages, but he can seldom wholly conquer them. In some cases, the geographical advantages remain neglected, through the agency of other causes, but these are exceptions, and not the rule. The coast of Dalmatia, with its numerous bays, inlets, and islands, is excellently situated for maritime trade, but Dalmatia having always been a dependency of other states, first of Venice, jealous of its commercial monopoly, and lately of Austria, its resources have remained comparatively neglected, and it has not derived the advantages which might have been expected, from its geographical situation. Yet the Dalmatian sailors are the boldest and best in the Mediterranean, while on a spot of its coast where an independent state long existed, Ragusa was a centre of trade and maritime enterprise. So true it is that geographical position will determine the industry of a country, if not trammelled by external circumstances.

Navigable rivers are the great arteries of social life. The free towns of Germany during the middle ages, and those of Holland, are instances of this. What makes the striking difference between Egypt, where civilization is older than history, its origin being lost in the obscurity of the mythic ages, and the rest of Northern Africa, which, in spite of so many colonies and conquests from different nations, still remains in the same wild half barbarous state, as it was two thousand years ago, and more? The Nile has been the great civilizer of Egypt, while Numidia and Mauritania, mountainous, and destitute of large navigable rivers, have never admitted civilization to penetrate

far into the interior. Again, Spain, square and compact in its shape, with hardly any navigable river, and its centre forming a high naked table-land, labours under great obstacles to internal communication, and accordingly has never been a great commercial country; while Portugal, narrow, with a long line of coast fronting the Atlantic Ocean, and two noble æstuaries, the Tagus and the Douro, was for ages one of the great maritime powers of Europe. In the bleak north, the coast of Norway, with its innumerable ports, has been always a nursery of bold seamen. Manufactures may prosper in countries remote from the sea and from navigable rivers, and even on the mountains of Switzerland, as manufactures chiefly depend on the supply of fuel and water, and of the raw materials which often are produced near the spot. In the case of bulky raw materials being brought from distant parts, the disadvantage of a remote internal manufacturing site is much greater. Those manufactures which, having these supplies at hand, are at the same time situated near the sea, or a navigable river, must have a great advantage over all others. England unites all these requisites above every other country in Europe; its configuration, long line of coast, numerous natural harbours and navigable rivers, its inexhaustible supply of coals, its iron and tin mines, all these have established its supremacy in manufactures and maritime trade, and this supremacy it must retain as long as it retains its independence as a nation.

The natural elements of a country, by determining the industry of the people, influence at the same time their social and moral habits. The shepherd who grazes his flocks for one half of the year in the solitude of the Alps, the Apennines, and the Pyrenees, is a being of simpler habits, fewer ideas, and fewer words, than the labourer or artizan who lives in the crowded towns or villages of the plain. The nomadic Arab, being obliged to wander in quest of pasture for his cattle, lives constantly encamped, ever on the watch, and prepared for defence. He acquires habits of alertness and courage and of extreme sobriety. Milk and a few dates are his general food. The Sheiks of the wandering Arab tribes, having no fixed habitations, no castles, or prisons, can only enforce their authority by popular consent. Hence the independent spirit of the Nomadic Arabs, and the impossibility of conquering them, or at least of keeping them in subjection.

As we advance towards the pole, heat, as a general law, decreases, and the duration of daylight during one half of the year becomes more and more contracted: this occasions addi-

tional wants of fuel, warm clothing, and artificial light. The labourers of southern countries have fewer wants than those of northern ones, and therefore are less inclined to work hard. The precocity of women, and their early decay, in the countries near to or within the tropics, may account in a great measure for the custom of polygamy among many tropical nations, though polygamy is not confined to the natives of hot countries. The appearance of the sky influences the taste of the people for the arts. The sky of Greece and that of Southern Italy, their rich tints and brilliant appearance, the cheerfulness which they seem to spread over all nature, have impressed the people of those countries with a lively sense of beauty, and have contributed to form the style of their music, their poetry, and their architecture.

Climate affects the productions of a country, the habits of the people, and their commercial relations. The temperature of a country may be the result of the following circumstances: latitude, elevation of the surface, aspect or exposure to a particular point of the horizon, situation with regard to some great range of mountains, or to a sea or lake, prevailing winds, &c. The effects of mere latitude are often counteracted by some other of the above causes: thus Bogota, Quito, and other places within the tropics, enjoy a temperate climate. The French side of the Pyrenees experiences a severer winter than the Spanish side of those mountains; the same difference exists between the Swiss and the Italian sides of the Alps. In Italy, the valleys on the Genoese and Tuscan side of the Apennines partake of the nature of southern countries; the lemon, orange, fig, and olive tree grow there in full luxuriance, while the northern slope of the same range, in the countries of Parma and Modena, is subject to a long and bleak winter, and can raise none of the above-mentioned products.

The configuration of a country and the nature of its boundaries have a powerful influence on its political condition. There can hardly be a doubt that the insular position of England has greatly contributed to the preservation of its national independence. Where did Napoleon's armed myriads stop? On the shores of the British Channel, and on those of the Baltic Sea. It was the Baltic that saved Sweden from a visitation, after the conqueror had overrun Pomerania. Gioia, the Italian economist, observes that the Italian peninsula being long and narrow, with an enormous line of coast, is assailable on innumerable points from the sea; whilst on the land side, the line of defence formed by the Alps is weakened by the wide crescent form of that range of mountains which offers numerous passes to invaders. Again, the great

length of the same peninsula, intersected by the lofty Apennines, is a great obstacle to a unity of government, to the choice of a common capital, and to the amalgamation of its various populations. The difference in the climate, nature of the soil and its productions, and consequently in the habits of the people, is very great between north and south Italy; Naples and Milan are countries quite different from each other.

Rivers and mountains are the common demarcations of political boundaries. Of the two, mountains form the more durable and secure line of frontier. Mountains generally separate races and languages, for the social and commercial relations of men mostly follow the direction of the waters that flow from each side of a mountain range. Hence arise similarity of interests, habits, sympathy, and a feeling of mutual defence.

A knowledge of the local circumstances of various countries is essential not only to the statesman and the politician, but to the merchant, the traveller, the soldier, and the general student. The merchant, by being acquainted with them, will avoid bad speculations, such as sending to tropical climates goods which are only fit for northern latitudes, for instance, stoves and thick woollen cloths to Brazil, and even, as we have heard it asserted, skates to Buenos Ayres, where it never freezes. Such blunders could only take place where men were very ignorant; and though they might not occur now as to places known by experience to the merchant, we may safely say that, if the whole coast of China were at once opened to foreign trade, very few mercantile men would be sufficiently masters of such facts as are already ascertained about China, to make a profitable use of them. A similar want of knowledge occasioned ludicrous but expensive mistakes in the mining speculations of Mexico and South America: steam-engines were sent to be worked on the mountains, in places almost inaccessible, where there was no fuel to put them in motion, and no timber suitable for the most necessary purposes. Napoleon committed a great statistical error by remaining at Moscow after the town was burnt, and till the winter set in. He became convinced, when too late, of the fact that men and horses bred in a more southern latitude, and in the more western parts of Europe, cannot bear exposure to a Russian winter. By a knowledge of localities, blunders will be avoided in speaking or writing, such as talking of the trees bearing fruit in Biscay in the month of March, or of the smiling plains of the south in summer, where the fields, unless they can be artificially irrigated, are parched and withered by a burning sun. With regard to southern countries, people are too apt to indulge in gorgeous visions of a luxuriant

vegetation, odoriferous groves, of seas ever blue, weather always genial, and breezes ever soft; they forget the summer drought, the want of water, the torments of thirst, the clouds of dust and sand, the swarms of flies, mosquitoes, and locusts; the numerous poisonous creeping things, the summer storms and hurricanes, the scirocco and the khamsin, the malaria exhalations, the enervation produced by the climate, the consequent indolence of the people, and their early old age; they forget that a sun constantly bright in a sky constantly blue, month after month, produces at last a sense of weariness as great as that occasioned by a gloomy northern winter, and that the appearance of the equinoctial clouds, slowly and darkly piled one above the other on the verge of the horizon, is as welcome to the inhabitants of those latitudes, as the first warm days of spring to those of the British isles. The author of 'Recollections of the Persian Gulf,' quoted by Balbi, observes that the brilliant descriptions which several writers have given of the south of Persia are most erroneous, although the authors of those descriptions cannot be charged with wilful deception, for they do describe things that exist, only they colour them so as to render it impossible to recognize them.

'Isles of palms, and banks of pearls, vine arbours, and groves of pomegranates, all these appear brilliant, fresh, and balmy, in the recital, but how different the reality! The groves of palms are stunted, straggling plantations, the pale and faded green of which is hardly distinguishable from the tints of the naked rocks which surround them; the pomegranates are covered with white dust; the pearl banks are heaps of oyster shells exhaling an infectious odour; the crystal springs are brackish water; the breezes are suffocating; and the vases containing melted rubies are nothing more than bottles of Shiraz wine, which tastes like bad port mixed with beer, with a piece of dirty rag for a stopper. Such are the attractions of the shores of the true Persian gulf—shores desolate and barren, under an atmosphere which withers every thing.'

One consequence of these exaggerated descriptions is that travellers, on visiting the spot to which they refer, and finding themselves disappointed in their expectations, often run into the opposite extreme, and pronounce every thing detestable, the sky, the climate, the country, and the people. And persons who have not travelled, hearing such discordant accounts, become doubtful of truth altogether, and assume a sort of sarcastic and contemptuous scepticism concerning every thing connected with foreign countries, which they mistake for wisdom.

If we pass from the natural to the moral causes that affect the condition of a people, we find the difficulty of ascertaining truth greatly increased, for here even personal observation

is not sufficient, as every observer sees through his own peculiar medium. The moral elements of a state may be reduced to three heads : political, civil, and religious institutions.

The political institutions of a country include its legislative and executive powers, its political divisions and their administration, its financial system and mode of taxation, its military and naval establishments, &c. The civil institutions are : the judicial, correctional, and police systems, the establishments for education, both elementary and superior, and the municipal or communal administration. All these departments and their ramifications are too often jumbled together under that most vague, unsatisfactory denomination, 'government.' Civil and political institutions are confounded together ; no distinction is made between the administrative, the judiciary and the municipal powers ; we are told that, in one country, the monarch, in another the representatives of the nation make the laws ; but frequently we are not told to whom the administration of these laws is intrusted ; and yet it is a fact that it is less on the laws themselves than on the manner in which they are administered, that the welfare or misery of the people depends. No particular form of government is sufficient of itself to ensure the security and prosperity of a nation. All forms of government can be abused ; an ignorant or corrupt majority may render a democracy insufferable to all honest men ; and monarchy, in the hands of weak, ignorant or wicked rulers, may bring ruin upon a nation. It is now generally understood that Prussia, although, in its form, an absolute monarchy, is one of the best administered countries and its people one of the best informed in Europe, owing to its universal system of popular education. Such is its present condition ; it ought to be observed, however, that, under an absolute form of government, there can be no guarantee for the future continuance of an upright and enlightened administration. This is the great drawback ; but at the same time, where the people are generally educated and moral, flagrant abuses can hardly occur ; and if they should occur, they cannot be of long duration, for they would, in fact, bring about a change in the form of government.

'In Prussia,' observes M. de Chambray, in his 'Notes' on that country in 1833, 'the king, although called *absolute*, is in reality less so than the king and the ministry of France.' He is not obliged to procure the approbation of the chambers, because there are no chambers ; but he is obliged to obtain the tacit approbation of the nation, and of all the civil and military functionaries who owe their offices either to their merit as displayed in rigorous examinations, or to the suffrages of their fellow-citizens. The king could not engage in a war reprobated by the nation ; he could not bestow the first employments in the administration on a mere favourite ; and he could not make unjust promotions in his army.'

When to these considerations we add the institution of the *landwehr*, or national militia, and the existence of the provincial assemblies, who give their advice on matters affecting their respective provinces, we find that we cannot class Prussia among despotic governments, although we think we can perceive too much of a military spirit in its organization. Dr. Hassel, in his 'Statistics of the European States,' draws a distinction between autocratic, or absolute, and despotic states. 'A despotism,' he says, 'in the proper sense of the word, could not exist in Christian Europe in the present state of civilization. Even the most unlimited monarch is bound in some degree by the old laws and customs of the country, and still more by the feelings of his subjects, and by public opinion.' Pure despotism is only to be found now in Asia. The Shah of Persia is more despotic than even the Turkish Sultan.

The judicial system forms a most important element of the condition of a people. In order to judge of it, we ought to know something of the written law of the country, of the formation of the courts, of the qualifications and authority of the judges, and by whom they are appointed and paid; also of the practice of the courts, the forms of trial, the modes of punishment, the regulations of the prisons, &c. Few geographical and descriptive works give us any idea of all these matters; and yet the security, the personal liberty, the property of every individual, are dependent on them much more than on the political form of the government. The Swiss republics, which have enjoyed political freedom and independence for five hundred years, have had all this time a most wretched judicial system. The judiciary power was often confounded with the executive. The punishments were barbarous; the pillory, branding, and flogging, were in use; torture was frequently employed, imprisonment and banishment arbitrarily enforced, suggestive interrogatories, and other modes of extorting confession were in use,—in short, all the iron code of the Gothic ages was in vigour. It is only within a few years that some of these barbarous practices have been abolished. The same vices existed in the Italian republics of the middle ages, and in those of Venice and Genoa till our own time; Tuscany, on the contrary, under the absolute rule of Leopold, obtained an excellent code of laws. But it is not enough that the laws be good, they ought to be justly administered. The best laws are of no value if those who administer them are corrupt; and this shows the importance which ought to be attached to the choice, qualifications, and independence of judges and magistrates. Again, the civil, criminal, and commercial laws ought to be examined separately, as well as the mode of proceeding before the various courts, or what the French

style *code de procédure*. There are many people who talk of and extol the Code Napoléon, who probably are not aware that there are five distinct codes included under that name, two of which, the civil and the commercial code, really deserve praise. The penal code is vicious in many respects, and bears the mark of the arbitrary spirit of the ruler under whom it was compiled. Penalties are disproportionate to offences, and many enactments, especially those concerning the conscription and offences against the state, are tyrannical. The sentence of confiscation, which accompanied that of death in several cases, was abolished only under Louis XVIII. The penalties against associations, or assemblies, literary, religious, or political, consisting of more than twenty persons, remain in force. The punishments of vagrants and mendicants are harsh beyond reason and justice. The code of 'criminal instruction' or proceedings does not always ensure a fair trial; we can only refer the reader to the collection of modern 'Causes Célèbres' for an illustration of this. The discipline of the prisons is sadly defective, in common with that of most other countries, but the treatment of the convicts sent to Toulon and Brest is truly revolting to humanity. The laws concerning insolvent debtors are very harsh, especially with regard to foreigners. The *code de procédure civile* also is encumbered by numerous forms and technicalities, to which in many cases right is sacrificed. *La forme l'emporte sur le fond*, as we have heard French lawyers remark. Under all these regulations, very dissimilar in their spirit from the political principles recognized in theory, individual liberty is practically very circumscribed in France. Police measures interfere at almost every step with the free agency of the citizens. This shows the necessity of discriminating between the laws and their administration, between theory and practice, between civil and political liberty, in order to ascertain the real condition of a country.

The municipal or communal system of a country is another essential part of its social condition, but generally the least attended to. Historical and political writers are very minute about the higher branches of the general administration of a country; they tell us of kings and councils, of parliaments and representative states, of ministers and governors, of finances and the military force,—in short, they exhibit to our view all the great scaffolding of the central government, but leave the humbler machinery of the local administration of the country towns, districts and villages, communes and parishes, generally unnoticed. And yet how much of the peace and comfort of the great mass of the population, especially the rural part of it, depends on the proper arrangement of these matters. How many families may be injured, how many humble beings, men

and women, may become broken-hearted, and their prospects blasted, by a tyrannical municipal or local authority, left uncontrolled. People of simple habits or conditions, such as the agricultural populations mostly are, care much more about their justice of the peace, their priest, and the local collector; the manner in which the local taxes are levied and employed; the regulations about their markets, roads, and public-houses, than about questions of general government which they do not understand.

‘The bond which unites together the inhabitants of a commune,’ says an enlightened living French writer,* ‘is real and more powerful than laws; it is the result of hereditary habit: the peasant loves the steeple of his parish church, the recollections of his life are centered in that church; in the adjoining burying ground his fathers lie interred. The cross-roads lead to the parish village. The peasant is attached to the curate who performs the service every Sunday; who has christened and married him: he would not like to take his child to be baptized, or send his boys to school, in the next village; a feeling of self-love, a sort of narrow patriotism, binds him to the little world around him.’

It is the remaining system of *ayuntamientos* and the popular election of the *alcaldes* that has kept up the spirit of the Spanish peasantry under all the weight of despotism, bigotry and the Inquisition. As long as the *alcalde* was one of themselves, who knew their habits and their wants, and was controlled by the popular voice, the Spanish peasantry cared little who was minister at Madrid, or captain-general in the province. And it is remarkable that in some of the most absolute monarchies that grew on the ruins of the feudal system, the principle of popular election in the rural districts has remained most firmly rooted, and has proved in reality most useful as a protection to the great mass of the people. It was, and is still found in the Papal and Neapolitan states, trammelled though it be, and gradually encroached upon by the central power; the Venetian senate maintained it in Frioul, and other conquered provinces; and it exists now where a superficial politician would least expect it, in Turkey.

The conquest by the Turks swept away all privileges, all monopolies, and likewise all disabilities from among the conquered races, in those districts which submitted unconditionally: the inhabitants selected from their own body the fittest persons for filling the office of assessors, collectors, and cashiers: for the collection of the taxes or tribute was the origin of the municipal bodies throughout the country. The absence of all exclusion and restriction under the common yoke left no grounds for strife: all had an equal right of suffrage, and the only question at issue was the personal merit

* De Barante, *Des Communes et de l'Aristocratie*.

and character of the individuals to be chosen. The Turkish system of direct taxation prevents what we should consider opposing interests from clashing together. Public opinion is made manifest through the public voice, and the elections are concluded in a few minutes, either in the church after the service, or under the village tree, without agitation and without formality. The elders when elected hold their office for one year, yet they may remain in office for years, or even for life, without re-election; but if they lose the public confidence, no returning day of election is waited for—they are immediately ejected, and successors appointed. Their principal functions are:—the apportioning the tax imposed upon the whole community to each individual according to his property. They must, therefore, be accurately acquainted with the property of each member of the community, his means of livelihood, his profits and his industry. It is their duty, by timely counsel, admonition, or reproof, to prevent the negligence, inactivity, or misfortunes of any individual from adding to the burthens of the rest. They assess and collect the poll-tax, house-tax, and land-tax, and many others, which, in their mode of collection or repartition, vary in almost every village, but always depend on a scale of property. They manage the municipal funds with which they pay for lodgings and provisions afforded to Turks, soldiers, couriers, &c., passing through the place; for presents or bribes to governors, and other incidental expenses; also the interest of the debt with which almost every community in Turkey is burthened. Their civil functions are the following. They distribute lands left uncultivated, or without an heir. In transactions between merchants and members of the community for cheese, butter, wool, cotton, or any other produce, the contract is legalized by the signature of one or more of the elders, who thus become security for their townsfolks. Purchases are only legal when witnessed by them. Together with the priests, they decide on all disputes, settle disputed water-courses and successions, and maintain a species of government rather preventive than repressive. The office of arbitrator or judge belongs more particularly to the priest. In the provinces, the bishop is judge of the Christians; by his *berat*, his judgment is final in matters of marriage and divorce. In secular matters, they are guided by the pandects. In the small communities or rural districts, the priest is judge in matters which are not of sufficient importance to be carried before the bishop. The Mohammedan law is not in operation among the rayas, except in matters in which Turks are concerned; and these are few, as Mussulmans and rayas cannot be mutually trustees, guardians, &c. Although the Turks do

not recognize any judicial authority, save that of the Mus-sulman Cadi, inperial firmans granted to several districts expressly forbid all interference with decisions which have been given by any arbitrators whatever, chosen by mutual consent of the parties. The Turkish law necessarily interferes only in cases of public violence.

‘These institutions alone,’ adds Mr. Urquhart, from whom we have extracted the above interesting particulars, ‘could have preserved to the Greeks their astonishing uniformity of character, language, and creed, and produced their submission to the Turkish dominion. Every individual is a guarantee for his neighbour’s obligations, a security for his person, and consequently a censor on his condition and morals. It is not the influence of the priesthood, or even of religion, that produces their firm adherence to their creed ; it is respect for the opinions of the little community to which they belong, it is the moral authority, the support of fellowship and friendship that results from the close pressure of man and man, and the strong linking of interests, and opinions, and affections, under the municipal bond, which is the only law of the Turkish raya.’—*Turkey and its Resources*, pp. 23-39.

This municipal system is common to the Greeks, Armenians, and Bulgarians. The Albanians, Guegues, Bosniacs, Croats, and Slavonians, do not possess these institutions, but have ever been subject to odjacks, knezes, and beys, or military chiefs.

‘Amongst these races, men, instead of coalescing, seem to fly each other ; no villages are to be seen huddled together, but insulated *soûs* or clans have perched their little towers of defence among the rocks, and scattered them over the mountains. The *Mirdites* alone enjoy a species of autonomy ; they also retain their creed. In fact, through all the modifications of climate, position, and race, the original creed co-exists with the autonomic institutions ; and in the absence of these, Islamism is found. The descendants of the warriors of Scanderbeg and the defenders of Scodra are now Mussulmans ; the next to impregnable fortresses of Coloniás, Dibre, &c., where military chiefs held their ground, have readily admitted the supremacy of the crescent ; the plains of Thrace, devoured by locusts of functionaries, trodden down by the unceasing passage of fanatic hordes, but where distinctions among the tributaries were swept away, still cling to the cross.’—*Id.* p. 43.

In studying the history of municipal bodies in western Europe, we ought to distinguish between the urban municipalities or chartered corporations of the middle ages, and the rural municipalities, or rather commonalties. The former arose in the towns or burghs out of the chaos of feudality, and were unconnected with the surrounding country. They represented imperfectly the ancient Roman municipia from which they took their name. They enjoyed privileges and monopolies rather than liberties, and this was at the expense of the country

around. Such were the imperial towns; and such several of the Swiss republics, Zürich, Bern, Basle, Freyburg, remained till very lately. In Italy, France, Spain, and other monarchies, the urban municipalities lost their privileges; the crown, having once conquered the nobles, attacked the immunities of the towns, and assumed the right of nominating the municipal authorities. But the rural districts were left in most of these countries undisturbed in the enjoyment of their popular administration, and this was no small boon to them. In France, strange as it may sound, all municipal and communal independence was destroyed by the republican constitution of 1793. It was sacrificed for the system of centralizing all administrative power in the capital, which has remained in vigour ever since, and was introduced by the French into the countries which they invaded. The attentive observer and investigator of all these and similar facts will easily account for the apparent anomalies in the conduct of the peasantry in several parts of Europe during the political vicissitudes of the last forty years.

The religion and religious opinions of a people are matters of too serious importance, they exert too great an influence over its intellectual and moral habits to be passed over slightly by any wise man. In themselves they cannot be fit objects either of blame or ridicule, for in most cases they are above the choice or control of the individuals who profess them. To the political geographer they are essential facts, which he must take into account together with their ascertained consequences, in his estimate of the condition and capabilities of a nation. Not only the religious belief, but the manner in which that belief is promulgated and enforced, and the influence which it has upon the civil and social state, upon the domestic and economical habits of its disciples, ought to be noticed. The perpetual celibacy enforced upon whole classes of men, the abstinence from certain articles of food, the number of holidays, the moral censorship exercised in certain countries by the parish clergy, the religious regulations of marriage and divorce; the offerings, the dues, the sacrifices exacted by various forms of worship, the spirit of proselytism of some, and the intolerance of others, the fatalism of the Mohammedans,—all these are facts which influence the condition of millions. The shallow-minded scoff at them; the attentive observer acknowledges their power, discriminates between their evil and their good effects, for there is hardly a religion that has not some good points about it; and if he be a right-hearted man, he will pity the aberrations of the conscientious votary, while he will expose the hypocrisy of the

wilful impostor. Connected with the subject of religion, although distinct from it, is the establishment for its worship. The number of the clergy, their mode of education and ordination, their various ranks and gradations, their relations with the other classes of society, their means and mode of living, the distinction between those who have the charge of churches, parishes, or districts, and those who are without any fixed duties; between those who live in communities, such as monks, friars, dervishes, &c., and those who live alone, either single or with their families; the amount of their income, collective and relative; the establishments appropriated to their instruction,—all these are subjects of inquiry for the political description of a country, as well as the division of that country into parishes and dioceses, the number of churches and temples, and the mode of religious and moral instruction afforded to the people. Statements concerning these matters should be made upon authentic authorities when these can be obtained, and not vaguely exaggerated or distorted after the manner of an absurd estimate, which found its way not long since into several periodicals and newspapers concerning the clergy of Spain, in which the number of Spanish archbishops and bishops was stated to be above 700; the parishes 127,000; the convents and monasteries 181,000; and the monks, nuns, and secular clergy, in round numbers about 1,000,000, that is to say, about nine times as many as the reality. A single glance at the map of Spain might have shown the impossibility of the thing. The mere knowledge of the gross amount of the population of the peninsula would have shown the fallacy: every third grown up man, according to this statement, must have been a priest or monk. The mistake has arisen from having confounded the statistics of the whole Spanish monarchy as it was in the time of Philip II. with those of Spain in the nineteenth century.

The importance of education, elementary and scientific, school and collegiate, its immense influence over the moral, domestic, and economical habits of the people, and their social and political condition, cannot be doubted by any person of common sense. In a geographical inquiry, due attention should be paid to the difference between the establishment for popular and elementary education, of which all are susceptible, and which all ought to have in a well-regulated country; and those appropriated to scientific instruction, which, in the actual state of society, can only be administered to comparatively few; the manner in which those various establishments are administered, the funds by which they are supported, &c.

And lastly, political geography should consider the population of a country with regard to its descent or race, and its lan-

guage. Without entering into the question of the origin of races, it can be safely asserted that various nations have each peculiar features of character and disposition. Some of these appear to proceed from the climate and nature of the country, while others are retained even after emigration. Some races are lively, others sober and calm, some rash and impetuous, others thoughtful and cautious; some are impassioned and amorous, others phlegmatic and cold. These are facts which, when generally ascertained, ought to be stated, as they may exert considerable influence on the political condition of a people. Language is another important element of geographical classification. It generally, but not always, accompanies the distinction of races, and also frequently determines their political boundaries. Populations speaking different languages, or at least languages of different origin, will seldom voluntarily amalgamate. Language is the reflexion of thought, it is the mirror of the feelings and sympathies of a people. Ignorance or carelessness of these distinctions in a reasoner on general politics produces an unpleasant discord to the ears of the better informed, and spoils the effect of his otherwise plausible arguments. We will quote one instance out of many. In the late contest between Mehemet Ali, Pasha of Egypt, and the Sultan Ibrahim, Mehemet's son-in-law and general, while besieging the fortress of Acre, being asked how far, after the taking of that place, he meant to advance, is reported to have answered, 'As far as I can make myself understood in Arabic.' Arabic is the prevailing language in all Syria, as far north as the chain of Mount Taurus, which divides that country from Anatoli or Asia Minor, where Turkish is the language of the country. This expression, so graphic and so significant, has been completely spoiled in a paper on the present state of the Turkish empire, which appeared some time since in a contemporary Journal. The writer puts the above words in the mouth of Ibrahim, not at Acre, where he had still a vast tract of country before him where Arabic is spoken, but at Konieh, after his victory over the Grand Vizier in the centre of Asia Minor, where Turkish is the language of the people, and where, therefore, the sentence would have been absurd, as Ibrahim had left far behind him the boundaries within which Arabic is spoken. He had crossed Taurus, and advanced into Asia Minor, in order to oblige the Sultan to give him the countries in which Arabic is the language of the people, and into which he withdrew as soon as the demand was granted. The distinction is more important than it would seem at a first glance. The power of Mehemet Ali is essentially Arabian; it is supported by Arab troops; and his dominions extend

over a country in which the Arab language and race have been long predominant from the time of the Caliphs; while the Ottoman's direct dominion on that side extends chiefly over countries where the Turkish and Turcoman races who came from Tarry are become indigenious. It is, therefore, a clearly marked ethnographic, as well as geographic division, and, as such, likely to prove permanent.

We have now briefly stated the various branches of geographical information, which are necessary in order to constitute a man thoroughly acquainted with the actual condition of any given country. We do not mean to say that they can all be attained in every instance, and we do not intend to discourage our readers, if they should find that in many cases much of this information is beyond their reach; let them endeavour to obtain as much as they can of the information above specified; the more they collect, the better qualified they will be to form an opinion. But to imagine that, without taking pains, without making any of the inquiries alluded to, by means of mere vague information gathered from indiscriminate reading, from conversational hearsay, from scraps of newspapers and travellers' sketch-books, a man can be enabled to talk pertinently about a foreign country, and pass his judgment on the people, is a fallacy which strikes us as most palpably absurd.

With regard to the sources from which geographical and political information may be derived, we may remark that professed statistical works, which are now fast multiplying in most European countries, and which give the various heads that we have noticed, ought to be consulted in preference to mere desultory and general descriptions which are deficient in classification. For each particular country, statistical works by natives of the same, where such can be obtained, ought to be preferred. And on this occasion we cannot too much recommend the study of foreign languages, as a most useful medium of correct information on foreign matters. It is almost impossible to ascertain many facts without applying to native authorities. We may point out perhaps, in some future Numbers, the best works to be consulted on several particular countries of Europe. Maps are another indispensable auxiliary for obtaining correct geographical knowledge. There has been, till lately, a great deficiency in this respect; maps were generally bad and dear. There are now very good maps published in France, Italy, Germany, &c., of the various divisions of those countries; but they are difficult to be obtained in England, and they are expensive. The maps published by the Society of Useful Knowledge have been constructed on the best existing authorities, and their extreme cheapness makes them accessible to almost every one.

We would now, in conclusion, address ourselves more particularly to *writers* on foreign countries, whether geographers, travellers, essayists, novelists, or contributors to periodicals. We would impress upon them the propriety, the necessity of discriminating and ascertaining facts before they put forth their statements, of making use of the art of a critic in examining their authorities; of avoiding generalities and the use of superlatives; and of such hackneyed epithets as 'barbarous, slavish, fanatical, bigoted, lazy, cowardly,' which are seldom applicable to whole nations, at least within Europe; of stating facts before opinions, and, when they have no facts to state, of not dealing in surmises and hazarded inferences. We have already exemplified our remarks on this subject in speaking of Italy*; we may do it again with regard to other countries, for we think it is our duty to combat error under whatever shape it may show itself. No national or political partiality ought to stand in the way of truth, for error can never be a good auxiliary even in a good cause. We would impress upon all writers a due sense of the responsibility which they incur by propagating erroneous or hasty judgments and opinions. Men should be even more cautious about what they write than about what they speak; but we fear the reverse is most commonly the case. What is said in conversation is often unheeded, and generally forgotten; while everything that goes forth in print is sure to attract the attention of many, perhaps of thousands, and to be remembered by some. Hence the mass of prejudices, already, one would think, sufficiently great, is daily increasing. And that prejudice will bring forth practical mischief, who can doubt? In these times, when most people read something, the danger becomes much greater. In countries where a great proportion of the people take a part in political questions, and have a voice, although indirect, in the legislature, who can calculate the consequences of erroneous impressions spread among them concerning other countries? It is not the first time that nations have waged destructive wars against each other, through irrational prejudices which they had imbibed from their parents or teachers. At all events, war has ever been carried on in a deeper spirit of atrocity when one or each of the parties looked upon the other as barbarians, slaves, or infidels. Witness the wars of Rome, those of the Turks, and others which we might mention. Men feel little compunction in tormenting and exterminating those whom they consider as a degraded race.

* See Nos. IV. and VIII. of this Journal.

SOCIETY FOR SUPPRESSION OF JUVENILE VAGRANCY.

THERE is an unfortunate class of our fellow-countrymen who live in small lodgings, tier above tier, in every dark alley of this vast metropolis. There is one narrow staircase common to all the inhabitants of each house, and the partitions are so thin that they can scarcely be said to ensure domestic privacy. Thus each individual has not only the inconveniences incident to his own immediate family to put up with, but the screams of all the ill-fed and worse-managed children of every family in the house. He hears the jangling of each unhappy couple, the brutality of each drunken husband ; in short, every painful and disagreeable circumstance that can arise in such a disjointed, unnatural association, is immediately made known to him.

There can be no peace, no quiet, no comfort, in such a home as this. The husband, ill brought up perhaps himself, and with little principle to regulate his conduct, avoids it as much as he can. It was perhaps no very exalted sentiment that linked him to a female, and it is only, therefore, for the purpose of selfish gratification that he resorts to her society ; it is to the *gin-shop* that he looks for enjoyment : while she, not more restrained than her husband, and wounded perhaps in her feelings by the brutal neglect, if not more violent ill treatment of the man who ought to protect and cherish her, scruples but little as to the indulgences she permits herself ; and licentiousness, with all its horrid accompaniments of disease, heartlessness, and misery, is, we fear, of too frequent occurrence under such circumstances.

Uncertainty as to parentage thus produced, aggravating the evil, falls with redoubled weight upon the heads of the unfortunate children, who are ill-used, spurned, and deserted. These unprotected beings, nurtured in vice, habituated to witness the most revolting profligacy from their cradles, and permitted, nay, often urged to commit crimes by the very persons who ought to be the natural guardians of their innocence—these poor fatherless, motherless children, who are ready to flood society with a race of beings opposed to its very existence ; whose hands would be against every man, and every man's hand against them, have become the objects of earnest solicitude to a number of benevolent individuals, who have associated themselves for the sake of rescuing them from destruction ; of preventing society from being injured by their crimes, and of benefiting our colonies by sending out to them youths who have first become acquainted with the nature

of moral obligation, the consolation of religion, and have acquired some skill in manual employments. To children of the above description the society appears at first to have confined itself; but as its views became more extended, upon discovering the demand for juvenile labour in our colonies, the children of respectable parents, who are disabled by misfortune from supporting their families, orphans, children chargeable upon parishes, all, in fact, who are found to be supernumerary in this country, or may themselves be desirous of emigrating, have been included in their scheme.

The plan which the society has adopted and pursued is as follows:—A fit master having been in the first instance sought out, a number of children were collected in certain premises, with a portion of land attached to them, at Hackney Wick, in the immediate neighbourhood of London. These children have had not only the advantage of all the instruction usually given at the national schools, but pains have been taken to habituate them to patient and intelligent labour: they are taught to mend their own clothes and shoes, cook their own victuals, rear their own vegetables and other produce of the land; and, in fact, not only to perform every service of whatever kind for themselves, but to do whatever else is likely to render them useful and intelligent members of an infant community. To what advantage the labour of the boys has been employed upon the land we do not know; but we feel convinced that active boys, employed under good direction upon the soil, should, particularly in the neighbourhood of the metropolis, earn a very considerable proportion of the expenses of their maintenance.

To give a perfect education, extending as it must do through a long period of time, was by no means the object of this establishment; it was for the purpose of receiving children either standing on the verge of crime, or already imbued with vicious habits, and of educating them to such a point that their former bias might be counteracted, and that when placed, according to the intention of the society, in a sphere of activity and usefulness, the only one in which virtue can thrive, hope might with good reason be entertained of them for the future.

In order that the discipline of the school might not depend upon the amount of active interest taken in its well being by the Committee of Management, which, of course, must be influenced by a variety of circumstances; a well-considered code of laws for the regulation of the little colony has been framed, which we doubt not will much assist in keeping the school up to the standard so necessary for the success of the undertaking. We here extract a few of the regulations.

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'2. Each boy, after medical examination, and on admission to the school, to be well washed in a warm bath, under the direction of the medical gentleman who examines him, and to have his hair cut short.

'3. The boys to be numbered from No. 1 upwards, and entered upon a roll; the name, the age, size, previous mode of life, and extent of acquirements on admission to be noted.

'6. Each division to be placed by the master under the charge of a boy, *selected by him for good conduct*, to be called a monitor.

'8. The master has supreme authority in the school, obedience to him is the first duty of every boy.

'10. Each boy to have a separate hammock.

'11. Nightly inspection at irregular hours of the boys' dormitory, to secure decent and orderly conduct.

'12. Morning, the boys' names to be called; wash, personal cleanliness to be very strictly enforced; *a place for everything, and everything in its place.*

'13. When the weather is unfavourable for field labour, the boys to be employed in learning some useful trade, such as the committee may from time to time approve. They should be taught also to grind their own corn in hand-mills, make their own bread, cook their own meat.

'18. Any boy guilty of falsehood, to be placed in solitary confinement for three hours, and for every repetition of the offence an hour additional. If a monitor, to be reduced, and not again appointed until after long probation; the punishment for every oath or bad language to be the same as above.

'20. Flogging or blows are strictly forbidden; and no task to be given from Scripture as a punishment.'

In addition to these regulations, there are also certain printed instructions for the direction of the master, of which the following are some extracts:—

'1. The master is placed directly under the orders of the School Committee, who will hold him strictly responsible for the correct, active, and vigilant discharge of his duties.

'3. The master must enforce strict discipline, prompt obedience, and perfect regularity among the boys entrusted to his care; in so doing he will, however, constantly bear in mind, that gentleness and kind treatment must be the rule, and severity the exception.

'4. A weekly progress rule must be kept by the master, and sent to the committee on its days of meeting. In this document, the character, conduct, and progress of each boy is to be carefully noted, with such other observations as the master may think proper to bring under the notice of the committee. A registry of punishment to be annexed.

'5. The master will also prepare a monthly return of boys fit for home or colonial situations. This return to be sent regularly to the secretary for the information of the committee.

'6. The master must make himself intimately acquainted with

the character and disposition of each boy, and act accordingly. He will generally find that kind words, and above all strict justice, and impartiality, will secure to him their affection and respect, which, when once acquired, he will experience but little difficulty in moulding them to his wish. It is, however, required that he should at all times act with spirit and firmness, and, when requisite, awe the refractory into instant obedience by summary punishment. Obedience is to be considered the first duty of the boys; mildness, combined with inflexible determination, is considered that of the master. He will endeavour as much as possible to govern them through the medium of their affections; but will never forget that discipline must be maintained.

‘8. The master will keep a vigilant eye upon the several monitors of divisions, and his constant attention must be directed towards rendering them efficient instruments in aiding him to keep good order in the establishment. His instructions to them must be clear and precise, and delivered in mild language, and in a very distinct tone of voice; he will also select, from among their number, one to act as a general monitor.’

As the scheme of the society became enlarged, and not only the youthful delinquent, but the children of honest parents also were received, and as a large demand for juvenile emigrants was found to exist, the society it seems began to relax in the rule which it had laid down in the first instance, and several detachments of children were shipped to meet the demand for them before they had undergone any lengthened probation at the asylum. The school, therefore, appears to us to have at this time lost much of its original usefulness.

With regard to the children who are received by the society with a positively, or even negatively good character, there may not exist any necessity for their undergoing the same probation with the rest, and they might perhaps with a safe conscience be immediately shipped for the colonies; as we are of opinion, that the circumstances in which they would there be placed, by calling forth all their energies and by placing before them distinctly the reward for labour, would be the best of schoolmasters. But as regards the offspring of vicious parents, and those children who are known to have been themselves guilty, we do not think the society is justified in sending them forth, until a proper discipline in the asylum shall have given them habits of industry, and of acting from principle. We, therefore, should consider the division of the youths into two classes as an improvement; the first might be shipped for the colonies upon the first opportunity after their reception; the second, before being shipped, should undergo a probation in the asylum. Such a course of proceeding as this would not, we are inclined to think, narrow the society’s plan of emigration, while it would

make their school a mean of doing good with a less admixture of evil than could otherwise be the case. To give a previous education to all whom the demand for labour in the colonies might thus require to be sent from England would be impossible; but not so to the unfortunate class which was the first object of solicitude to the society. In justice to the society, it must however be stated, that the conduct of even the first detachments of boys, among whom were many imbued with vicious habits, has not been such as to call forth complaint.

The demand for juvenile labour in the colony having, in the first instance, been ascertained, the next step was to form a committee there for regulating the destination of the children upon their arrival, and to settle the pecuniary arrangements of the society; when this had been done, sixty-nine boys from Hackney Wick were shipped, in the form of a school with its monitors, for the Cape of Good Hope. Of those who first sailed, the society has received most gratifying intelligence, the masters being satisfied with the boys, and the boys with their new situations. Several other exportations have also been made, but sufficient time has not yet elapsed for the receipt of intelligence respecting them all. The total of youthful emigrants has amounted, in this first year of their exportation, to 266 boys and 26 girls.

The society has not only the advantage of doing good, but of doing it with benefit to its own funds, a circumstance which will enable it to extend the sphere of its usefulness to other regions of the world, and to send forth a population not like a pestilence to blight young societies in their bud, but one that will add to the moral power and real vigour of any they may incorporate themselves with. This, we believe, has been the first instance of children emigrating. As inhabitants of a new colony, they have the advantage over grown persons in every particular. The children arrive without any prejudices upon their minds, and are ready to conform themselves to and take advantage of whatever circumstances they may be placed in; whereas persons of mature age have as much to unlearn as to learn; it is long before they can habituate themselves to what must be so totally at variance with what they have been accustomed to in the mother-country. It is up-hill work with them; they begin life twice over. The young emigrants arrive without incumbrances, without wives or children; they are unfettered, and after a time free to apply all their energies in contending with the difficulties of their situation with the greatest possible advantage. The youthful emigrant has but one mouth to feed, and one back to clothe; add to this, he is not turned out raw and ignorant, but, from his

previous apprenticeship, has become well acquainted with the actual state of things at the risk of his master, and, before he actually enters into life, has been educated and instructed for it as it is there. The reverse of this is the case with the adult emigrant, who is accompanied by a family; he has to contend, under the greatest possible disadvantage, with difficulties, of the nature of which he is utterly ignorant; he lands generally knowing but little what he is to do, or what he is likely to meet with; he has all to learn, and that, by the way of experiment, at his own cost. Besides this, however elated he may be with the hope of success, still the circumstance of complete separation from those whom blood and friendship have bound to him, must always afflict him. No connexions formed late in life have associations so pleasing as those entered into at an earlier period; we must not only perceive together, but recollect together. What an hour that is which we pass with an old friend in recalling the things which time has mellowed in the distance; when we touch occasionally a chord, which vibrates as though it were then that the circumstance was occurring! They have not this. The young emigrant has all his ties to form. From birth, perhaps, an outcast from society, of uncertain origin, unjustly branded with a stigma from this circumstance, it is probable that he has but few ties in the mother-country. The colony will easily be recognized by such an emigrant as his home.

If it be granted, as we think it must, that emigrants of the description under consideration have advantages which no others can have, we also contend that, for the colonists themselves, this is the exact description of persons they should be the most solicitous of obtaining, for they arrive at the precise period of life when they become the most useful and profitable servants. The colonists have not the expense of rearing them up from infancy, nor of supporting their aged relatives; they stand alone, ready to return hard labour for the lengthened period of five or six years, for the sum of 12*l.*, paid to the society, with food, lodging, clothing, good treatment, medical assistance when requisite, and a small sum for pocket-money, to be withheld in the event of bad conduct.

Now let it be borne in mind that this valuable service, certain in point of duration, is obtained at this low rate in the very countries where labour is of the greatest value, where labour is the thing, of all others, the most difficult to be obtained at any price—we have heard of emigrants who have been obliged to leave their property, which they have shipped from England at immense cost to rot upon the beach for want of assistance in removing it to their intended habitation. We

think it would be difficult to discover any other circumstances under which benefits so great can be reciprocally conferred. Although the exertions of the society have at present been almost entirely restricted to boys, it is aware of the importance, both moral and political, of extending them to the other sex. Already, as has been noticed, twenty-six girls have been sent; but it is now proposed, and indeed we understand that measures have been taken, to keep up the emigration of girls to as large an amount as that of the boys; and a committee of ladies either has been or will be formed in England, for the purpose of superintending an asylum of a similar description to that of the boys at Hackney Wick, while corresponding arrangements will be made in the colonies for attending to the female children after their landing.

Upon the first batches of boys being sent by the society, in consequence of the committee not being sufficiently experienced in making arrangements with captains of vessels and shipowners, the children were not treated on the passage by any means in so satisfactory a manner as could be wished*. As the children had been requested to write word back respecting their treatment, the society became acquainted with the fact, and a plan has subsequently been devised to obviate the recurrence of such abuse. A gentleman belonging to the society, who is well acquainted with such matters, personally inspects the vessel and accommodations, and stipulates for the exact rations and method of treatment while on board. But the paternal care of the society is not limited to education in the asylum, and to emigration, and apprenticeship in the colony. The arrangements that have been made in those colonies to which it has hitherto sent children, and which will be made in all to which it may hereafter send them, enable it to enforce the regulations which have been framed with regard to the treatment of the children by their masters: so that those who place children under its protection may feel an assurance, not only that they will obtain every advantage in the asylum, be well treated on the voyage, be placed out in situations most suited to their abilities and dispositions upon arriving at the colony, but that during the whole period of apprenticeship they will be able to obtain immediate redress for any ill-treatment they may be subjected to. The following is the printed form of indenture, which all masters who receive apprentices are under an obligation to sign.

* This, however, does not apply to the first batch which went out in the *Charles Kerr*, for the children were treated while on board with parental kindness, and it is but justice to the captain of the vessel to mention the circumstance.

No.

This Indenture, made ——— day of ——— 183—, in ———, witnesseth that ——— of ———, acting by the authority, and in the name and on the behalf of the Committee of Management for Juvenile Emigrants, and as such duly appointed superintending guardians of ———, a minor, and with the full and free will and consent of the said ———, doth for, and in consideration of the sum of ——— Pounds sterling, well and truly paid into the said Committee, put, place, and bind, the said ———, of the age of ——— years, or thereabouts, to be an Apprentice with ——— of ———, and as an Apprentice with the said ———, to dwell from the date of these presents, until the expiration of the full term of ——— years, or until the ———; during which time the said Apprentice his said Master shall faithfully serve and obey, his secrets keep, and his lawful commands everywhere gladly to do and perform according to his power, wit and ability; and honestly, soberly, orderly, and obediently, in all things demean and behave himself towards his Master, and all those who, by the command of his said Master, will have any authority over him during the said Term.

And the said ———, in consideration of the faithful services to be performed by the said Apprentice, doth hereby covenant and agree with the said ——— in his capacity aforesaid, that he the said ——— shall the said Apprentice in the Art, Trade, Mystery, or Employment of ——— teach and instruct, or cause to be taught and instructed, in the best way and manner that he can during the said Term, and shall and will, during all the Term aforesaid, find and provide the said Apprentice with sufficient meat, drink, apparel, lodging, washing, medical treatment, and all other things necessary and fit for an Apprentice; and also shall the said Apprentice diligently and faithfully instruct, or cause to be instructed, in the principles of the Christian Religion, in reading and writing; and shall not treat the said Apprentice with hardship or severity, on pain of forfeiture of his right to the services of the said Apprentice, on due proof thereof before any competent tribunal; and on conviction, the future services of the said Apprentice shall be at the sole disposal of the Committee of Management for the time being, and that he shall allow the said Apprentice, weekly, the sum of twelvecence, one-third part thereof to be paid to the said Apprentice every Saturday, and the remaining two-thirds thereof to be paid into the Savings Bank, for, and in the name, and on behalf of the said Apprentice monthly, during the whole Term, and not to be withdrawn therefrom until the expiration of his Term of Apprenticeship; but in the event of misconduct or disobedience of the Apprentice, the said Master, at his discretion, shall pay the whole sum or weekly allowance *into the hands of the Committee*, and not pay any portion thereof to the said Apprentice.

And the said ——— shall not cede over or assign the said Apprentice to any other person, or persons, nor take him out of the colony, without the written consent of the Committee of Management

for the time being ; and, whenever thereto required by the said Committee, shall produce the said Apprentice for examination.

Thus done and executed, &c.

With most associations, it has been generally the practice to expend large and unnecessary sums upon the buildings and other matters which are by no means intimately connected with the main object ; and their funds have frequently been exhausted, not in carrying on the business which they have undertaken with ardour, but in making an appearance before the world. It was, therefore, with much gratification that, upon visiting the asylum at Hackney Wick, we saw the reverse to be the case. One large room, lofty, and consequently healthy, serves for all purposes, except cooking. It is there that the hammocks are swung, the children are instructed, and eat ; the office too, at which the general business is conducted, is shared with another society. In fact, the strictest regard to economy appears to have influenced all the proceedings of this society. But since the success of the experiment made by the society has demonstrated the possibility of apprenticing children in the colonies with pecuniary advantage to those who send them forth, we understand that it has become the subject of mercantile speculation to one individual, and may become so to many more : we do therefore sincerely hope, for the sake of the poor children, that such an attempt will not succeed, and that the society will obtain, and obtain alone, the support both of this country and of the colonies. As soon as gain becomes the object of those who intermeddle with matters of this description, the happiness of the poor children becomes entirely a secondary consideration. Their moral and physical comfort will probably be neglected, and every arrangement made with reference to the profit that can be derived from it.

It required all the exertions of the society acting with a parental feeling towards the objects of their charity, to secure proper treatment for the children in the vessels in which they were sent out. Encroachments were attempted to be made on their personal comfort in one vessel, by stowing goods into part of the space which had been engaged for them, and it required much foresight to secure to the children proper rations during the voyage, and prevent their morals from being contaminated by associating with the sailors in the vessel. Now if the emigration of children were to be undertaken by any persons with merely mercantile views, is it likely that all the above circumstances would be attended to with the care they now are, by persons acting entirely from a charitable motive ? Is it not rather probable that such persons

would, on the contrary, consider the least cost at which they could send the children out? Is it likely that stipulations would be made with the masters in the colonies, to guard against the abuse of power, and that the eye of guardianship would be extended over the whole period of apprenticeship, as it is by this society?

This account is but brief, but we trust it is sufficient to prove that the Society for the Suppression of Juvenile Vagrancy is worthy of the support of the country, and of the attention of parishes, which will enable the society, with prudence, to enlarge the scale of its proceedings, establish branch societies throughout the country, and not only send emigrants to the Cape, but also to the Canadas, Australia, and any other healthy colonies that may have a demand for industry and intelligence.

It gives us much pleasure to announce the Princess Victoria as the patroness of this society. Royalty does well to sanction such laudable attempts in favour of suffering humanity.

EARLY EDUCATION.

EARLY education comprises the elements of the future happiness or misery, virtue or vice, greatness or goodness of the individual; a truth perhaps hardly sufficiently considered, otherwise education would be less frequently entrusted to the weak, the ignorant, or the injudicious. The stability of a building depends upon the firmness of its foundation; the virtue of man upon the excellence of his early education. It is true, that the grandeur, beauty, or utility of the finished structure may alone be observable; but the judgment and skill of the architect must have been equally exercised in the foundation upon which the edifice is raised. Whether we believe children to be born with evil dispositions, or whether we consider all their ideas and dispositions to be acquired notions,—education must equally correct the one, or form the other.

The phrase 'elementary education' would seem, in its ordinary acceptance, merely to apply to instruction in reading and spelling; but the child who is unmanageable in the nursery will be unmanageable in the school-room, and activity of intellect will be fostered or deadened, according to the nature of the early discipline, before the child has learned to speak. It is impossible to separate moral from intellectual education; intellectual cannot be efficiently conducted independent of moral education, and we maintain the converse to be equally true. That development of the faculties, which is necessary to the

acquisition and application of knowledge, is equally essential to the acquisition of morality—reason and observation are as important in the one as in the other: thus the two branches, although apparently distinct, grow from the same stem. He who cannot reason, and whose perceptions are dull and torpid, will be no more moral than he who only possesses a well-stored memory will be a really wise man. It follows, then, that the faculties which enable us to act from virtuous motives, and the faculties which are employed in the acquisition of knowledge, are originally the same; and a well-regulated education will begin by practically cultivating those faculties, since from them are to spring all moral as well as all intellectual results.

Early education is almost universally in the hands of females, according to a wise provision of nature; their habits and characters being peculiarly adapted to the purpose. Women are naturally devoted to the minor operations of life; they can dwell with interest and patience upon the trifles that make up the lives of children, and it is upon the direction of these seeming trifles that future greatness (and this term also includes goodness) will depend. The present artificial system of female education very much unfits women for the task which nature has so clearly assigned to them; gentleness, placid firmness, evenness of temper, watchfulness, tenderness, and that quiet discretion, which is usually called good sense, are the characteristics of an unspoiled woman; and surely these are the qualifications which are best adapted to check the peevish and violent, to encourage the idle or timid, and, above all, to give an example of what is virtuous and rational to those little beings whose future happiness depends so much on a mother's care and discretion.

The first six years in the lives of children demand as much or more watchfulness on the part of their guardians as any other period of their youth; yet it is generally believed, that if they be carefully fed, clothed, washed, and taught to read, or rather made to stammer over a book, the duties towards them are perfectly fulfilled; if they should have become wilful and unmanageable, (and this is a general case,) they are sent to school to be corrected, because little master or miss cannot longer be controlled at home. At school, as elsewhere, the influence of a bad example is as powerful as that of a good one, and unless unremitting vigilance be exercised, the innocent minded will be corrupted by their associates. Fear of personal chastisement, or severe punishment, produces habits of deceit, and those are the happiest and the most honoured who are most successful in deceiving their instructors. What will be their struggles, when, at a riper age, they perceive and would

correct their errors ! How much more severe are the pangs they will then suffer, than the rational privations and restraints of childhood would have inflicted ! And how many are there who never arrive at a sense of their moral degradation ! Let it also be remembered, that the evil goes on increasing ; for persons so educated, and so dead to moral virtue, will assuredly ‘ visit the sins of the fathers upon the children.’

Parents, and mothers most especially, must learn that their parental duties have not ceased when the personal comforts of their children are provided for ; that it is on *their* example, *their* attention, *their* firmness, that much of the moral worth of their offspring depends.

Whatever be their situation in society, all, or nearly all, have the means of inculcating and enforcing the early and habitual practice of virtue. The nursery, the school-room, and the world, are alike the scenes of evil passions, restrained or encouraged, corrected or triumphant ; but in the first there is a presiding power, which will retain or lose its influence in the subsequent scenes of life, according as it is well or ill employed in the first and opening stage : a power which will be silently, but deeply acknowledged, revered, and remembered, in after years, when its worth can be appreciated, and its effects manifested—this power is possessed by every sensible, judicious, and wisely affectionate mother ; and let her deem it as one of her highest privileges, that to her is confided the happiness of implanting those seeds of virtue and morality, upon the culture and growth of which will depend the future welfare of her children.

It is impossible to lay down systems of education, which shall embrace all particulars ; a *general* system may be recommended, subject to the modifications which the various characters of children demand. But as no precise and universal rules can be given, it is the more important that early education should be confided to judicious persons, whose conduct is regulated by the motives which they wish to inculcate, and whose judgment is clear, firm, and mature.

The first manifestations of the dawns of reason are shown before the power of speech is attained ; children signify by imperfect sounds what they desire to obtain, and become violent when their wishes are not complied with. It is the mother’s part to watch the moment when she can make the little tyrant comprehend that desires so expressed will not be gratified, and to show that a contrary mode of conduct will be successful, when the object desired is not considered improper. From this point she must proceed, step by step, until she makes her pupil know by repeated experience, that he is not to obey his first impulse, and that self-control, a

thing which even an infant can comprehend, is necessary to his own comfort. Example has been pronounced the best instructor in the arts; and so it is in education. Those who undertake that great and interesting duty must first learn to know themselves, and to command themselves. An angry look, a violent action, an over-harsh word, will undo hours of advice upon the necessity of a well-regulated temper. Unreasonableness, irregularity, *insincerity*, and indolence of mind or body, will overturn precepts however well worded and judiciously expressed.

Theory is only comprehensible to a child when illustrated by practice. 'I shall do or say so, because mamma or papa does or says so,' is an unanswerable argument, and an excuse for, or a defence of what is wrong. '*Do as I say, and not as I do,*' is unintelligible to a child. Parents or preceptors are at first supposed by their children or pupils to be perfect in conduct; their very authority and power invest them with a dignity, which, in the innocent minds of children, presupposes virtue. When, therefore, they perceive in parents or instructors any deviation from the rules laid down for their own government, the opinion as to their virtue sinks as much too low, as before it was too elevated.

The operations of a child's mind are sources of deep interest, and it is with and upon these that the instructor has to work. Repetition of acts, association and affection, are the foundation of habits and opinions, as soon as the perceptive powers are called into exertion. An infant that has been regularly accustomed to eat and sleep at particular hours will, in a very short time, become hungry and sleepy at those hours. It is happy when in the arms of those to whom it is accustomed, uneasy when with strangers; its agreeable feelings are associated with those with whom it is at ease—this then is the result of habit.

The association of pleasure with what is right, of pain with what is wrong, is in fact the true foundation of reward and punishment; reward and punishment should grow, if possible, out of the acts which have deserved either; the commission or omission, whether of good or evil, should lead to its own penalty or reward. Severe measures can never be necessary, except where there is crime; but this presupposes total early neglect. To reward is less difficult than to punish: the former may be founded on affection and conscience, for the consciousness of rectitude, where a love of right is instilled, is as strong in childhood as in manhood; and where self-control is a ruling power, self-approbation and the praise of the loving and the loved will be all-sufficient.

The time at which reason begins to show itself in children

varies considerably : some children are capable of slight control at the age of fourteen months, and even earlier ; others not till eighteen or twenty months. Crying is the means by which, in earliest infancy, pain, uneasiness, or hunger, and progressively, the wish for an object, and anger at being deprived of the source of amusement, are expressed ; but when the child has learned to make other sounds, when it has acquired the many little actions which need not be described to the tender mother, but which are ever a source of deep interest, (inasmuch as they are the signs which tell of the gradual development of the imitative powers, and consequently indicate the existence of intellect,) it would be easy to accustom the child to make known its wishes by the use of these sounds or actions. When this power is acquired, the infant should never be allowed to obtain its object by crying. We are not going to maintain that, in a well-regulated nursery, a young child will never be heard to cry—it has no other means of expressing pain or uneasiness ; but a child who, after the age of fourteen or sixteen months, is never gratified in its desires when so signified, will soon cease to express them in this way. The great difficulty is to convince the child's understanding, when the wished for object is an improper toy. We would recommend the substitution of some other plaything, and, in the early stages of discipline, the removal of the source of temptation entirely out of sight : if the child refuses the substitute, (which rarely happens at a tender age, because the impressions on the mind are then slight and easily removed,) the mother or nurse will manifest by voice or countenance that she is grieved or displeased ; will remove the child into another room ; will seek by every means short of violence, or weak persuasion, to remove the improper ideas which have taken possession of the mind. Very young children have no words, neither can they altogether comprehend them, and until they have acquired the power of understanding speech, they must be taught by actions.

When the child has learned to ask by the means we have pointed out, all deviation from these means must be resisted, and all exhibitions of temper be corrected. This is best done by submitting the pupil to *personal inconvenience*, but, let it be observed, we do not by this intend personal violence or chastisement. We have seen a passionate, screaming child checked in its violence, by holding its hand firmly in one position ; and on another occasion, the same child, at the age of nineteen months was cured of a habit of shrieking by shutting it up for half an hour in a small, but not a dark closet.

But there may be tempers which require to be treated in a different way from that which we have suggested, and the choice of means must consequently be left to the judicious parent.* One invariable rule may be laid down, that the parent, in endeavouring to check the propensities of the child, can never succeed without uniformity of conduct, and kindness of manner joined to firmness of purpose. It is of the highest importance that while we are gaining an ascendancy over the minds of our children, we do not lose our hold upon their affections.

It has been urged that children should never be rewarded or punished by means of their appetite. We object to the adoption of such means as a principle; but may they not be effective when judiciously and sparingly employed? For instance, if the desired possession of fruits, cakes, or sweetmeats, supposing them not to be injurious to the health, be violently expressed, or cause an infringement of discipline, would it not be right to refuse them, and afterwards to give them occasionally when the conduct has been proper and satisfactory? The privation would then be associated with misconduct, the enjoyment with the reverse.

It should be the care of every parent or guardian not to expose her child to temptation at an early age. Nevertheless a child must be accustomed to the various ornaments of a room, such as the books, which must always be seen there; but let it be a rule never at any time to give a child that which it is at all improper it should afterwards desire. To exemplify our meaning fully: an infant is on its mother's lap—the attention of the mother being diverted from its immediate amusement, she gives it her thimble to save herself from interruption—she does not, at the moment, consider what she

* For the following note the writer of this article is indebted to a member of the Committee, who has had much experience in education.—It frequently happens that manifestations of ill temper, and even violence on the part of a child, are attributable wholly to physical causes. The writer of this note suffered, when a child, from roughness and want of moisture in the skin, to such a degree in winter, that the mere contact of any rough substance, as woollen cloth, was unendurable, and the necessity for handling the most ordinary objects sometimes occasioned great irritation of temper, which was attributed by his friends to moral defect. He has observed like effects to arise from a variety of causes, as *want of ventilation*, want of ample room for exercise, tightness of clothing, *the direct light of a window falling upon the eyes*, (which causes irritation perhaps more frequently than is supposed,) the use of food unsuited to the digestive organs of children, &c.

Physical remedies may often be applied with advantage, when ill temper may have arisen from moral causes. A run in the open air, the effort of carrying a chair from one room to another, a draught of cold water, &c., may stop a fit of crying or screaming when other means would fail: the writer can say from experience that children may be readily taught to acquiesce in such means, and even, with a little encouragement at the time, to employ such means themselves for recovering their lost serenity of temper.

has long known, and afterwards perceives, when her thoughts are wholly devoted to the child, that the thimble is a dangerous toy, because it is easily swallowed ; the next time the child sees the thimble, it expresses its wish to have it, for it has already known the pleasure of possession, and if its desire be signified with gentleness, how much more difficult is it to refuse ? and how much previous labour and patience on the part of the parent, and some suffering on the part of the child, are thrown away, and how much more future trouble is to be endured in consequence of this single oversight.

It would seem superfluous to insist on the necessity of firmness, yet it is the quality which is mostly wanting in the government of the nursery. Few people are aware at how early an age discipline may be enforced, and of what paramount importance it is. A child should be taught by experience the utter hopelessness of contending for its own way ; as soon as it has made this discovery, it ceases to contend. But let not this firmness ever approach to violence, or the slightest display of impatience. The tenderness which but too often manifests itself as a weakness may be converted into a powerful auxiliary. All the happiness of a child springs, or ought to spring, from its parents and its nurse. If then she to whom it looks for its comforts, its necessities, and its pleasures, firmly but gently resist violence, clothes her refusals in kind and affectionate accents, and manifests grief more than anger in administering correction—will not such methods be more likely to produce moral results, than senseless indulgence, capricious refusals, followed by permissions just as capricious, and angry punishments administered without reflection, without reason, and without temper ? And do we not find that the weak indulgence which knows not how to refuse, is generally accompanied by the contrary extreme of violent and injudicious correction ?

No mother, however exemplary in the fulfilment of her duties, can take upon herself the entire charge of her children. How necessary is it then to have a nurse who is sufficiently informed, honest, good tempered and conscientious, to comprehend and act upon the plan pursued and inculcated by her mistress. This is a difficulty which most mothers have to contend with, and it is one which will not be overcome until a plan of general education be adopted for all classes, which has reference to their future station in life, and which can only be accomplished by the union of all parties for national instruction on an enlarged and practical basis. Females of the lower classes must be practically taught the duties which they will be called upon to perform ; and the *means* employed

must be adapted to the *end*, before our domestics can be worthy of trust. The vicious and the ignorant are daily and hourly placed in most responsible situations; and though much of the happiness and misery of parents is thus placed in the keeping of their servants, there is a very general indifference, not to the having good servants, a thing which all desire, but to the adoption of a general means of providing a supply of good domestics. The influence of servants upon children has been considered so injurious that, in more than one plan of education, it has been recommended to prevent all communication between them. Such plans are not practicable. It is impossible for parents, whatever be their station, to be the sole companions of their children; and it is even less possible in the early than in the later periods of childhood. The middle classes are brought nearer to their children than the rich, both by circumstances and inclination; but they also must necessarily entrust them more or less to servants. The very rich, whose pursuits are often frivolous pleasure, may leave their children altogether to servants, and yet all their riches cannot purchase the services of honest and judicious servants: money alone will not induce well-educated women of sense to become nursery-maids, in the present state of society in this country*. Until a system of universal education is adopted, there is but one course to pursue—to use the same judgment in the choice of the persons to whom you commit your children as you employ in the management of those children themselves—to treat your domestic, when chosen with due care, as one on whom you rely; to raise her own self-respect, to endeavour to make her comprehend your objects, and to give her a just sense of their value; to set her an example in your own person of the conduct which you desire to be adopted towards her charge. To superintend every arrangement relating to the comfort and necessities of your children, to manifest your deep interest in their welfare, to encourage candour and openness on the part of your servants, and to show by your manner that you are grateful for their care of your children—such a system, where the materials on which you have to work are not really bad, will rarely fail; and those who adopt such a course will be amply repaid in the possession of a trusty and able servant.

When the child has attained the power to speak and to

* A friend has remarked to us, that a good nursery governess can be obtained almost on the same terms as a head nursery-maid, and that he has himself found very great advantage in placing a sensible, well-educated young woman in this situation. The advantage of such a superintendent for young children we of course fully admit; but we think that at present it is not possible always, or even generally, to obtain the services of young women who are well qualified.

comprehend language, the parent's task is become both lighter and heavier—lighter, because the facilities of reasoning and explanation are afforded; heavier, because the temptations of the child are increased.

And as to the use of language, the child must be addressed in its own words. The mother must herself return to the simplicity of childhood. She must not altogether put away childish things. Her sympathy in grief and in pleasure, in hope and in joy, in amusement and in learning, is quite as necessary, and perhaps more influential than her authority, and even this must be expressed without the inaccuracies of infantine language, but with all its simplicity. We cannot relish what we do not understand; it would be hard if we were expected to act upon advice or instruction given in an incomprehensible tongue; many an unfortunate child is addressed in terms which are to it wholly unintelligible. It seldom happens that the reason of children cannot be addressed; the difficulty lies not in them, but in ourselves; not in the thing, but in the mode of expressing it. We forget the many links in the long chain which connects our early perceptions with our subsequent acquirements; but in order effectually to employ our experience in the education of others, we must retrace our steps, and become young again in word, not in deed,—in feeling, not in action.

Another important duty is to provide such means of amusement, that no temptation to what is called mischief may ensue. All healthy children will be occupied, and if occupation is not found for them, they will find it for themselves. The love of *construction* and *destruction* abounds in most children. Their toys then should be of a kind to facilitate the one and prevent the other. Such things as a box of bricks, or of houses, even a slate and pencil, are inexhaustible sources of amusement to those who have no garden: or for the winter season, books of prints, of birds, or animals in general, may be employed with great advantage, because they excite questions, afford the parent opportunities of giving much valuable oral instruction, and induce that love of inquiry which is the parent of knowledge. Those who possess a garden have fewer difficulties to encounter in providing amusement for their children. The spade, the wheelbarrow, or waggon, the hoop, kite, and ball, are too excellent and too well-known to need recommendation here; neither need we name the doll for girls, which affords constant and varied amusement and occupation, and may be made the means of inculcating much that will be subsequently useful and admirable in a female.

These toys may also be made useful in teaching order,

carefulness, and steadfastness. The seeds of perseverance may be sown, by insisting on a child's remaining satisfied with one plaything for a reasonable space of time; and a power of abstraction may be conferred by accustoming it to fix its attention on the object before it, even when surrounded by other attractions. Such a habit would also prevent envy or discontent. A child who is early accustomed to be satisfied with its own allotment will scarcely be discontented at a later period. A love of order may be encouraged by the habit of putting the various toys in their respective places after use, and such a habit eventually leads to systematic carefulness and economy.

We now come to a most important part of education. The teaching of the practice of virtue—the instilling a permanent love of goodness, a hatred of evil.

Children who look upon their parents as the sources of their happiness (and all parents have the power of inculcating this feeling) will reverence their words and actions, and seek to follow their example; (we presuppose the early training we have recommended to have been pursued for three or four years;) they will also be delighted to please their parents, and grieved to vex them. Here then affection becomes one great stimulus, and a powerful instrument.

The practice of self-control, of truth, obedience, and gentleness, should be rewarded not by gifts, but by affectionate praise and encouragement; and all contrary conduct should be reprobated by disapprobation, and the expression of sorrow. Rewards and punishments must occasionally be resorted to at all ages, but they should be used sparingly, and, as we have before remarked, be made to grow out of the circumstances which call them forth. The pleasure afforded by self-approbation, and the approval of those whom we love and esteem, ought to be the *greatest* pleasure that a child can receive. When this is attained, the main difficulty is overcome.

We must, however, insist on the power of habit. The reasoning faculties are stronger in some children than in others, but the force of habit is great in all. Before reason assumes much influence, (and it exists earlier than is generally believed,) habits may be acquired; subsequently, appeals may be made to reason and affection.

If a child has been accustomed to find discomfort an uncailing consequence of misconduct, it will avoid misconduct as anxiously as it would avoid the fire after having been once burned. When it begins to reason, it will perceive the effect of misconduct in others, and here the parent has the means of strengthening a dislike of evil by illustrative tales, either read or repeated, showing the advantages of virtue, and the disadvan-

tages of vice. A judicious selection will have the double effect of leading the child to a love of information. But again, we must urge upon the instructor, that nothing which is beyond its comprehension or is incapable of explanation should be presented. Everything vague ought to be avoided. We should teach a child (whether it be by precept or by fictitious example) to do, or not to do, *particular* things, such as not to practise falsehood or deceit, but to be sincere and open on all occasions: *general* admonitions as to virtue and vice, doing right and doing wrong, &c., have little effect.

In the employment of the influence of affection, great prudence must be exercised, lest the feeling be deadened by too much use; or, on the other hand, lest the child be habituated to submit the judging power, which in after life is the main motive of action, to the less certain guidance of sympathy and affection uncontrolled by reason: both evils, though of an opposite character, may we think arise from the injudicious use of the principle of affection. We might also caution mothers against the constant reiteration of such phrases as the following:—Don't do this; be quiet; let that alone; you are very naughty. The child soon comes to regard them as mere idle words, and often ceases even to hear them.

As implicit obedience is one of the first objects to be obtained, so no command should be given the fulfilment of which cannot be, and is not, insisted upon. The moment that evasion is found possible, it will be practised. There is no need of violence, no necessity for force, either in language or action, nothing but quiet, firm determination until the command be obeyed; approbation or displeasure may follow in proportion to the resistance that has been offered. We repeat, that every child must be taught the utter hopelessness of having its own way, before strict discipline can be maintained. Still we should be careful not to let our commands be of that description which may encourage obstinacy and resistance. For example, if a child has not obeyed a certain command, it may often be better to inflict a positive punishment, such as confinement, or the deprivation of some little pleasure, than to make the punishment continue *till* the child has obeyed the command. If we make the child's punishment continue till he has done what he is ordered to do, there is danger, with some children, of a stubborn resistance. If we punish for disobedience to the command, the lesson will not be without its value; and if the punishment be repeated as often as the offence is committed, there is not much reason for doubting that the parent will finally be successful.

As there are various tempers to be contended with, so must

the system vary with regard to each. Passion, obstinacy, fretfulness, sullenness, and timidity, are the chief varieties. With the first we should recommend summary punishment, and that of a somewhat harsh character: for instance, solitary confinement, or bodily restraint, such as limitation to so small a space that movement is difficult or uneasy; and the entire privation of the object which has caused the excitation for hours or days, according to the age of a child.

Obstinacy is often fostered, rather than checked, by opposition. Wherever it is possible, the parent must endeavour not to perceive the assumed ignorance or incapacity, which are the usual forms which obstinacy takes in children. If they refuse to repeat a thing, say it over and over again yourself calmly, as if you were only anxious to remove their ignorance. If they refuse to do a thing, if it be practicable to move their limbs gently into the necessary action, do so, and let the matter end, never alluding to it at any subsequent period. If both these methods be unavailing, or not practicable, tie the hand behind the back, or attach it by a string to a hook in the wall, so as not to inflict pain, but merely so as to occasion inconvenience until the obstinate fit is over. But the child must never know that it is stubborn; nor must it ever perceive that it has the power to disturb the serenity of its guardian.

Fretfulness generally proceeds from physical causes, and eventually becomes habitual. The evil is more easy to prevent than to remedy; a little extra attention to the amusements of the child so afflicted (for a great affliction it is) will do much. An increase of tenderness, (we do not by this mean false indulgence,) accompanied by a firm determination not to grant the object which is longed for, are perhaps the best checks.

Sullenness can only be repressed by the privation of all society, all sympathy, and all amusement. The delinquent must be practically taught, that, when under the influence of such feelings, he is unfit for communication with his fellows, and unworthy of their regard. Timidity is perhaps more a defect of character than of temper; and, what seems an anomaly, is generally accompanied by vanity. Shy men are usually conceited. It proceeds from a false view of one's self and of others; of both persons and things. Encouragement must here be blended with particular attention to the reasoning faculties.

The influence of body over mind is too apparent to need comment, and yet how seldom is this fact considered and acted upon. Locke has wisely insisted upon the necessity of the formation of healthy habits, in order to ensure the success of education. Regularity is most essential, as far as regards the

hours allotted to sleep and nourishment. The want of sufficient sleep during the day, especially in very young children, induces, besides many bodily defects, a restlessness and fretfulness which are unquestionably moral evils. Hunger or satiety will produce the same results. Undue exposure to cold destroys the energies of a child, and exposure to heat weakens them : a proper temperature is of great importance. We insist upon these points here, because it is undeniable that they involve both the moral and intellectual education of the child. Exercises which call forth the free action of the limbs, also induce free action of the mental faculties. The animated laugh, the merry phrase, the childish imitation, are best heard and seen in the midst of active and healthful sport. Some persons restrict children in these matters, because they fear they may induce boisterous and vulgar habits of speech and manner. But this again depends upon the parent's superintendence. Mirth does not mean noise : exercise does not infer coarse actions. Nature shows incessant motion to be the means by which infants attain all their bodily and even their perceptive powers, and while youth lasts it cannot be unduly restrained without injury. Fresh air and exercise, judicious diet, and regular hours, are the best prescription which a mother can act upon to secure the bodily and mental health of her offspring.

When once a love of virtuous conduct has been instilled, and made habitual, the intellectual education may begin ; but it is not to be commenced with books, nor by the alphabet. Before knowledge can be beneficially acquired, its value must be felt, and a desire of attainment must be inspired and manifested. This is not a difficult task, but it can only be fulfilled by those who have studied the capabilities, and the powers of the intellect which is to be cultivated.

The forms of expression employed by children are those which they best comprehend, and in these, as we have before observed, they must be addressed. Great truths may be illustrated by small words. A fact is not the less valuable or interesting because it is clothed in simple language ; on the contrary, it can only be really valued when it is understood. Before children have attained their fourth year, some peculiar mental organization is developed, requiring direction, restraint, or encouragement. Upon a false or correct estimate of this organization will depend the moral and intellectual welfare of the individual. In some characters, imagination is predominant, in others, quick perception ; and in a few, for this perhaps is the rarest, the reasoning powers are most active.

Great imagination frequently exists with no power of language, and children are distinguished by this mingled excellence

and defect, equally with adults. Because they cannot express their thoughts intelligibly, they are judged to have no ideas at all, or condemned as stupid. A patient investigation will discover the injustice of the sentence, and in such cases the child's deficiencies should be remedied, care taken to increase his stock of words, and to habituate him to a clear and correct expression of his ideas. The same excess of imagination gives rise to that dreaming state which assumes the appearance of laziness, (and the effects are equally injurious;) the imagination is indeed busy, but it is active to no end; the other faculties are lying dormant, and their want of exercise will finally become incapacity. These imaginative minds often affix their own definitions to words, inducing such erroneous conceptions, and such distortions of facts, that a child has not unfrequently been deemed idiotic; whereas, upon a minute examination of the various trains of thought, the misconceptions have evidently arisen from a vivid imagination acting upon misinterpreted expressions occasioned by the similarity of sounds, or by some association. For instance, a conversation has passed in the presence of a child, in which anecdotes or events are related, parts of which only are intelligible to him; to these parts he affixes his own meaning; this affords ample food for an active imagination, and when at some future time a term or name previously heard is used, the child associates with it the former facts, the original train of ideas return, and he appears to be talking of something totally irrelevant, when, in fact, the connexion is intimate, and the deduction fair, according to the premises he had made for himself. Such minds delight in improbabilities and tales of wonder: the marvellous to them is more attractive than truth, and if they be not checked, the judgment is sacrificed, and the reasoning powers almost destroyed. Nothing tends to the fostering of this quality of the mind more than ordinary prints. An excess of imagination is either the cause or effect (most probably the former) of mental indolence; and where it prevails, the child will prefer gazing on a print to informing itself of the reality of the subject which the print illustrates. In an inquiring mind, an engraving will create a desire to know more, and when the facts are acquired, the defects or improbabilities of the illustration will be detected. An imaginative mind takes all upon trust, it does not wish to *inquire*, it *believes*. Good engravings, by which term we mean correct representations, judiciously employed, are of great assistance in education; but children's books often contain illustrations which absolutely contradict the impression that the words convey, and create incorrect ideas and associations which it is impossible wholly to eradicate.

In contradistinction to this superabundance of imagination,

there are minds which cannot be urged beyond mere matter of fact. With them words are limited not so much to one meaning, as to one application, yet they are not deficient in curiosity, and probably delight in inquiry, but the fact once acquired lies sterile; it produces no results further than that *it is so*; the modifications of circumstances are neither foreseen nor understood. These two distinct manifestations are often greatly misinterpreted; the one is considered a fool, the other very clever—neither opinion being correct.

In order to analyze the nature of youthful intellect, the child must be observed during its sports, and when uninfluenced by restraint. The preceptor must condescend to become its playfellow: it by no means follows that, in so doing, he loses his influence, for companions generally have greater power than instructors; hence the importance of discretion in the choice of companions; and the conclusion is obvious that children should remain in that sacred asylum '*home*,' until they can distinguish between good and evil, and have moral and intellectual strength to cling to the one and resist the other. The vulgar, ignorant, obstinate, passionate, or vicious playfellow of an hour will implant more evil than days, nay years of care can root out. But when a child has learned that such things are wrong, he will fear and dislike the evil-doer, and avoid him as he would fly from any vicious animal.

The child having learned to distinguish between good and evil, and acquired habits of obedience, self-control, a love of truth, an affectionate confidence in its preceptor, with some idea of the utility of knowledge, and of its power to confer amusement, (and in childhood amusement is happiness,) the imaginary difficulty of learning to read will be half overcome, before the task appears to have commenced. And let it be observed that, as learning ought to be made pleasurable, so let it never be held forth as the awful affair it has been so long considered. It is only the ignorance or pedantry of the teacher which invests it with an austerity, both false and hateful.

From the above remarks the following conclusions may be fairly drawn.

First; that the formation of good habits is practicable at a very early age.

Second; that a system of regular control may be established and acted upon, before the reasoning faculties and powers of speech are much developed.

Third; that with the development of reason and language, increased means are afforded.

Fourth; that success in life and character depend more upon the parent than upon the child.

Fifth; that the tools (so to speak) which must be employed, are firmness, gentleness, consistency, patience, and maternal tenderness.

Sixth; that the materials to be acted upon are health, temperament, affection, and reason.

From these deductions, it is clear that the mother is to a great extent responsible for the moral well being of her child; that she has a duty to fulfil, demanding the practice of all the virtues which she wishes to inculcate, and requiring an informed and unprejudiced mind, with a clear and unwarped judgment. The personal attention required of her will not, if her time be well regulated, interfere with other duties.

We have advanced nothing that is not *practical*, nothing that is not in the power of every mother. We cannot even allow that there is much difficulty in what we propose; the *greatest* lies in the self-knowledge and self-command required of the parent. We have heard many mothers assert that they send their young children to a preparatory school because they have not time to attend to them at home. Have they found time to inquire into the system of that school, and the character of the companions whom their children will meet there? Do they find time to examine either the moral or intellectual attainments of their children? to ascertain whether they have acquired virtuous habits? or are they merely satisfied with knowing that Miss or Master is learning spelling, reading, geography, grammar, writing, and arithmetic. If mothers cannot find time personally to superintend the elementary education of their children, neither will they find time to ascertain *how* that education proceeds.

But they may eventually find time to lament over the influence of bad example, the ignorance of virtue, and the acquaintance with evil in which their children have grown up; they will have to mourn the loss of affection, confidence, friendship, and parental influence; and in addition to this they may some time discover that their children have grown up entirely deficient in all useful or solid acquirements.

MEDICAL EDUCATION IN DUBLIN.

It is a remarkable fact in the history of medicine in the British islands, that regular schools of medicine, with complete systems of medical education, were very late in being established. Till a very recent period any provision for medical education, which may be said to have existed, was to be found almost exclusively at the universities; and as the Colleges of Physicians, which were the only societies of medical men as yet

incorporated, were all in close connexion with the universities, they evinced no solicitude for, nor did they appear to see the necessity of, making a provision by which they might ensure to the public a succession of well-informed practitioners. Hence no attempt was made to form a complete system of medical education in any of the three countries, till the other grades of the medical profession began to form themselves into independent corporations and frame laws for the separate control and government of all who practised in their respective departments of medicine.

In Dublin there existed from an early period, in connexion with the university, professorships of physic, of anatomy, of chemistry, and of botany, and to the occupants of these chairs was entrusted the superintendence of all matters connected with the medical faculty, and in particular the education and examination of candidates for the degrees in medicine. The professorship of physic owes its title to the statute appointing one of the fellows to be devoted to the study of medicine; but although there is reason to apprehend that the medical as well as the law fellows (*Medicus et Jurista*) should be regarded as the university professors in their faculties, still it appears that, since the restoration, the professorship and fellowship have been considered as distinct, and, with two exceptions, were never held by the same person*. The first professor of physic was appointed in the year 1662, but until 1710 we find no mention of other professors in the faculty of medicine: in that year, ground was laid out for a laboratory and anatomical theatre, and lectures in anatomy, botany, and chemistry were commenced †.

The College of Physicians in Ireland was formed in the year 1660, but was not chartered till 1679. It was found that by this its first charter, the college had not sufficient power to punish and reform such abuses and grievances as frequently existed, which was the more palpable inasmuch as that power did not extend beyond seven miles from Dublin; a new charter was therefore obtained in the fourth year of the reign of William and Mary, whence the college received its present designation—*The King and Queen's College of Physicians in Ireland*. In consequence of a munificent bequest of Sir Patrick Dun, the first president of the college under its new charter, a professorship of physic was established in connexion with that body in 1715. Some years afterwards, the college, finding that a considerable increase would take place in the value of the endowment left by their late president, determined to enlarge the plan proposed

* Dublin University Calendar for 1834, p. 40.

† Ibid. p. 52.

by him, and to establish professorships supplementary to the medical courses then taught in the university; and in 1749 a private act of parliament was obtained vacating the office of professor of physic, and directing the annual income to be divided equally among three professors, to be styled the King's Professors of Physic, of Surgery and Midwifery, and of Pharmacy and Materia Medica*. In 1783, the estates of Sir Patrick Dun being found to be still more productive, the college conceived that additional professorships should be established, and that provision should be made for clinical instruction. Accordingly an act of parliament, styled *An Act for establishing a complete School of Physic in Ireland*, was obtained two years afterwards, by which the three university lecturers received the denomination of professors, and the following professorships were established in connexion with the College of Physicians; viz. institutes of medicine, practice of medicine, and materia medica and pharmacy. By a subsequent act, a proportion of the funds arising from the estates of Sir Patrick was devoted to the support of an hospital for clinical instruction, which is now designated Sir Patrick Dun's hospital. Such was the origin of the *School of Physic in Ireland*.

Up to the commencement of the last quarter of the eighteenth century the surgical profession was, in Ireland, as in Great Britain, in a very degraded state; in union with the barbers, the surgeons constituted the corporation denominated barber-surgeons. A few of the more educated among the surgeons, seeing the disadvantages resulting from this union, resolved to exert themselves to effect its dissolution, and accordingly formed themselves into a distinct society with that object. Their first exertions were not, however, successful; they petitioned the Irish Parliament to dissolve the corporate union subsisting between surgeons and barbers, which they justly represented as highly disgraceful to the former, and injurious to the best interests of science. The influence of a city corporation, and the reluctance on the part of the legislature to interfere with the chartered rites of ancient establishments were the means of affording a triumph to the barbers, who in consequence of the rejection of the surgeons' petition still retained their connexion with them. A second effort on the part of the surgeons was however completely crowned with success; the petitioners, in their appeal to the government on this occasion, took no notice of their old colleagues, but merely prayed to be incorporated into a Royal College of Surgeons. This requisition was too reasonable and just to be rejected; the opposition which it met with arose

* Annals of Sir Patrick Dun's Hospital by Dr. Osborne.—*Dublin*, 1831.

evidently from interested and sordid motives. The wishes and the views of the society of surgeons were speedily complied with and adopted; and thus, in the year 1784, *the Royal College of Surgeons in Ireland* was incorporated by Royal Charter.

The first acts of the newly-chartered College of Surgeons were directed to the establishment of such a system of education as would ensure a competent body of practitioners for the public good. The system then adopted was maintained till a recent period, and, although on the whole, it was by no means free from objections, still it was found to work well, until the connexions and power of the college had increased; and indeed, it was framed partly with a view to increase the stability and influence of the infant institution. It was a fundamental part of this system that the student should serve an apprenticeship of five years to a *regularly educated* surgeon, which phrase, in due time, was found to be applicable only to a member or licentiate of the Irish College; and hence originated a monopoly which held out a strong inducement to surgeons practising in Dublin to enrol themselves on the lists of the new College. Under the guidance, and with the instruction of his master, the pupil was to be prepared to undergo an examination for the college diploma at the expiration of his apprenticeship. At this early period the college had not prescribed a plan of study to be followed by candidates for their diploma; however, it seems to have been a primary object with them to provide the means of instruction for surgical students of Dublin. With the aid of pecuniary grants from government, they built a theatre and other accommodations for instruction in anatomy, surgery, midwifery, surgical pharmacy, and botany, and thus formed the commencement of the *School of Surgery in Ireland*.

Very soon after their establishment, the college began to adopt a very strict system in the examination of candidates for their diploma,—strict, especially when compared with the examinations of contemporary institutions. The examination was held, as at present, before the members and licentiates of the college, and occupied at the least an hour for two several days. The effect of this strictness might doubtless have been injurious to the new establishment in deterring persons from presenting themselves for the diploma, when they might obtain one with much greater facility elsewhere, were it not that, by an act of the Irish parliament, the surgeoncies to the Irish county infirmaries were reserved *exclusively* for persons holding the diploma of the Irish College*. There can be no doubt that this exclusive privilege, by which so many situations valu-

* This privilege still exists, although its continuance was violently opposed by the London College.

able in themselves, conferring the highest station among the surgeons of the county, and necessarily giving the best introduction to practice, were to a certain extent made over to the college, contributed mainly to increase the number as well as the respectability of those who sought to be enrolled among its licentiates and members. However we may object to the adoption of any exclusive principle or monopoly, it must be admitted that the measure of the legislature which conferred this boon on the college was one attended with the greatest advantages not only to that body, but to the public; and, as one of the many instances where good is found to result from evil, we cannot help thinking that, to the increase in the number of applicants for the diploma produced in consequence of this exclusive privilege, may be attributed the more liberal measures afterwards adopted by the college regarding the admission of candidates. Hitherto it was virtually the case that none were admissible as licentiates but those who had served an apprenticeship of five years to a member or licentiate of the college. Whatever might be the acquirements, the opportunities, or the rank of the applicant, the Court of Examiners was not empowered to admit him to an examination, unless he had gone through the service prescribed by the charter. Cases not unfrequently occurred of applications from men of excellent education, and highly respectable connexions, who had enjoyed the best opportunities for professional study, which the court was compelled to refuse. The tendency of such a system was naturally to excite a considerable hostility to the college on the part of a large body of men, who did not happen to possess certain advantages in their younger days. Hence the college was led to adopt measures for altering the conditions of admission into their body, and in 1826 they obtained a new charter with such alterations as enabled the Court of Examiners to exercise a less restrained judgment on the admission of candidates. Under the old regulations any one who had served the prescribed apprenticeship could *claim* an examination, even though he could produce no further evidence of surgical education, nor had the court a legal power to refuse. The new charter, however, effected an important change; it empowered the court, not only to admit to examination such as had not been apprentices, but to prescribe a certain course and plan of education to be followed by *all* who were desirous of enrolling themselves in the college lists. At this time too the college deemed it expedient to enlarge the provision which they had made for the instruction of their registered pupils, and accordingly they placed their school on its present complete footing.

Having thus offered a brief historical sketch of the rise and progress of the three institutions which preside over medical education in Dublin, viz. the Medical Faculty of the University, the King and Queen's College of Physicians, and the Royal College of Surgeons, we next proceed to lay before our readers an account of the existing constitution and arrangements of these bodies.

The affairs of the Medical Faculty in the University are managed by the Regius Professor of Physic, who does not give public lectures, and the Professors of Anatomy and Surgery, of Chemistry, and of Botany. The degrees in medicine (M.B. and M.D.) cannot be conferred without the consent of these professors, and the approved candidate is presented by the Regius Professor. No person can obtain the degree of bachelor in medicine in Dublin University, unless he have previously graduated in arts. He must be A.B. of three years standing, counted from the day of admission to that degree, unless he shall have commenced the study of medicine immediately after his matriculation in the university, in which case he may obtain the degree after twenty-four terms, that is, in six years from his matriculation, or two years from the period of his graduation as A.B. If he be already a master of arts, he may obtain the degree of M.B. after two years. The candidate must produce certificates of having attended a course of lectures of six months duration on each of the following subjects:—anatomy and surgery, chemistry, practice of physic,* institutes of medicine, materia medica, and midwifery. He must also have a certificate of a course of botany of three months, and of having attended two courses of clinical lectures each of three months duration. Credit is not allowed to students for attendance on more than three courses in one and the same year. Three of these courses, but not more, may be attended in the University of Edinburgh, the rest must be in the School of Physic in Ireland, *i. e.* the school formed by the Professors of Trinity College, and those on the foundation of Sir Patrick Dun. These testimonials being laid before the provost and senior fellows, a *licent ad examinandum* is granted to the candidate to present himself for examination before the four university professors*. The examination is privately conducted in English, *vivâ voce*, on anatomy, practice of physic, chemistry, materia medica, and botany; if approved, the candidate is admitted to perform the exercises, which are one opponency, and one thesis on some medical subject. To become doctor in medicine, the candidate must be M.B. of five years, or M.A. of seven years' standing. The exercises are one opponency and one thesis

* Extracted from the Dublin University Calendar, 1834.

in Latin, which must be printed by the candidate ; there is no further examination for this degree.

The medical school of the university is formed by the professors of anatomy, chemistry, and botany, who deliver complete courses of lectures ; those on anatomy, and surgery, and chemistry, commence in November, and terminate at the end of April ; and those on botany are delivered during the months of May, June, and July. The anatomical collection belonging to Trinity College is one of the oldest in the United Kingdom. It is understood that many of the preparations are seventy years old ; some of them evince a knowledge of the art of displaying minute structure not excelled in modern times. The principal museum connected with the anatomical school is, however, the property of the present Professor of Anatomy, and is well and judiciously stored with preparations illustrative of human and comparative anatomy, healthy and morbid *.

College of Physicians.—Under their present charter, the College of Physicians in Ireland consists of fellows, honorary fellows, and licentiates. All graduates in medicine who have conformed to the course of study required by the college, are admissible to an examination for the licence. All licentiates who possess a degree in arts from a university are admissible to the fellowship after a probationary period of three years ; nor can any one become a fellow until he have passed through the grade of licentiate. In general, the election to a fellowship is by ballot, and without examination ; but the college have power to examine any candidates, if they should think fit.

The fellows are the governing body in the college : they elect annually by ballot a president and four censors, to whom is committed the examination of candidates for the college licence ; and, conjointly with the provost and senior fellows of Trinity College, the control and superintendence of the School of Physic.

Candidates for the licence of the college are of two classes : 1. Those who have already obtained degrees in medicine from a British university ; and 2. Those who are not graduates. From the former, the college requires that, in addition to the medical education required by the university at which they may have graduated, they should furnish proof of having attended one course of lectures on surgery, one on midwifery, one course of dissections, by which is understood the complete dissection of at least one body, and the practice of a medico-chirurgical hospital, during one year.

From those who have not previously graduated in medicine, it is required that they should produce evidence of

* Dublin University Calendar, 1834.

‘Attendance on courses of lectures on anatomy, chemistry, botany, materia medica, institutes of medicine, and practice of medicine; one course, at least, to have been attended in each of four years; also on three courses of lectures on clinical medicine, not more than two of which shall be attended in any one year; also on surgery, midwifery, and on the practice of a hospital during two years, one of which must be spent at the hospital attached to the School of Physic in Dublin, or the Clinical Hospital at Edinburgh, and one at a Medico-Chirurgical Hospital recognized by the college.’

This class of candidates is likewise required to have practised dissections as the former.

‘The lectures on anatomy, chemistry, botany, materia medica, institutes of medicine, and practice of medicine, recognized by the college, are required to have been delivered by the respective professors in the School of Physic, in Dublin or Edinburgh. The lectures on surgery are required to have been delivered on at least three days in the week, during four months, by a professor of surgery, in a university or college of physicians or surgeons in the United Kingdom, or by the surgeon of a medico-chirurgical hospital, recognized by the college. These lectures must not form a part of the course of lectures on anatomy. The lectures in midwifery are required to have been delivered on at least three days in the week, during three months, by a professor of midwifery, in a university or college of physicians or surgeons, in the United Kingdom, or by the Master of the Lying-in Hospital, Dublin. The courses of clinical lectures must have been attended at the hospital of the School of Physic, in Dublin or Edinburgh, or two courses at the said hospitals, and one course at a medico-chirurgical hospital recognized by the college.’

Such is the course of education laid down by the King and Queen’s College of Physicians, for those who aspire to its diploma. We have omitted one regulation, the object of which we cannot well understand, nor do we conceive that it is much to the credit of the college to enforce such a requisition: we quote the words of the bye-law:

‘Every candidate for licence shall, previous to an examination, sign the following declaration: I, A. B., do hereby authorize the King and Queen’s College of Physicians, in Ireland, to erase my name from the list of licentiates, and consent to have all my privileges as a licentiate withdrawn, if I shall, after having obtained a licence from the said college, and whilst I reside in the city of Dublin, or within seven miles thereof, either become, or continue to be, a member or licentiate of any college of surgeons, or company of apothecaries; or if I shall at any time hold or have any interest in an apothecary’s shop, in any part of Ireland.’

Every candidate for a licence to practise physic is examined, on the first day, in anatomy and physiology, chemistry, botany, and materia medica; and on the second day in pharmacy, acute

and chronic diseases, the non-naturals*, and the translating parts of one or more of the following books from the original Greek, viz., Hippocrates, Aretæus, and Galen. Every candidate, except he be a graduate in arts of Oxford, Cambridge, or Dublin, is required to translate medical cases from English into Latin, before he can be admitted for examination as to his medical acquirements. These examinations take place in presence of the fellows and licentiates of the college, and are conducted in English, and *vivâ voce*. Licentiates of the college desirous of being acknowledged by the college as midwifery practitioners, and of being marked as such in the college lists, must produce the following qualifications: 1. A certificate of attendance for six months on the Lying-in Hospital in Dublin, or any other lying-in hospital of which the college shall approve. 2. Certificates of attendance on two courses of lectures on midwifery, each of three months duration, or on one course of six months.

The jurisdiction of the college extends over all Ireland. No one can practise physic in Dublin, or within seven miles of it, who has not been first 'admitted or licensed to do the same by the president and fellows of the said college, under pain of ten pounds for every month in which he shall exercise the said faculty without licence; and it is equally unlawful, for any person not a graduate of Cambridge, Oxford, or Dublin, to practise physic in any part of Ireland, without the licence of the college, under pain of forfeiting five pounds for every month in which he continues so to practise †.'

The professors, on the foundation of Sir Patrick Dun, named King's Professors of materia medica, of the practice of medicine, and of the institutes of medicine, with a professor of midwifery lately appointed by the college, are under the control of the College of Physicians, and, with the University professors, form the School of Physic. Each gives a course of lectures of six months duration, commencing on the first of November, and two are chosen annually to give clinical lectures, and to attend the clinical wards of Sir Patrick Dun's Hospital ‡.

College of Surgeons.—This body consists of members and

* Under the term, *non-naturals*, antient physicians comprehended air, meat, and drink, sleep and watching, motion and rest, the retentions and excretions, and the affections of the mind; or in other words, those principal matters which do not enter into the composition of the body, but at the same time are necessary to its existence.—*Höoper*.

† The College, however, have long ceased to exercise their power in this respect.

‡ The fee for attendance on a single course of each of the professors of the school of physic is four guineas; that for a year on the clinical wards of Sir Patrick Dun's Hospital, three guineas to those who have matriculated in the university, and twelve guineas to all others. The fee for two courses of clinical lectures, each of three months duration, is six guineas.

licentiates. The latter are those who only possess the diploma of the college; the former are elected from among the licentates, by ballot, after a probationary period of four years. In the members is vested the whole management of the affairs of the college; they annually elect a president and vice-president, six censors as a court of examiners, and twelve assistants, whose duty will be mentioned hereafter. So long as the college consisted of few members, this method of managing its affairs was found sufficiently advantageous; but latterly, when the number of members has undergone a very considerable increase, some inconvenience, if not positive disadvantage, has appeared to result from the arrangement, and we understand that some alteration is contemplated in this respect. We know that, some years ago, a distinguished member of the college did propose that the management of its affairs should be placed in the hands of a council, but although this proposition was supported by most of the senior members of the college, it was rejected. To the Court of Examiners, consisting of the six censors, and the president, or, in his absence, the vice-president, belong properly all matters relating to surgical education, and the admission of candidates to the diploma of the college. By the latest regulation of the court, any person desirous of obtaining the diploma of the college must have been registered as a pupil on the college books, some time prior to his application for examination. If he be an apprentice to a member or licentiate of the college, and have paid him the usual fee of one hundred and fifty guineas, he will be required to pay a registry fee of ten guineas to the college, and his master an additional fee of the same sum; but if he has not paid an apprentice fee, he must pay a registry fee of fifty guineas to the college; an exception to the last rule, however, is made in favour of a candidate who may be the son, brother, or nephew, of the member or licentiate, to whom he is apprenticed, or the son of any member or licentiate of the college,—such a student, as well as those who are not apprenticed, may be registered on payment of ten guineas fee to the college.

By the registry of their students, the Court of Censors is enabled to exercise a complete surveillance over their medical education, which is or ought to be the primary object of a college. With a view to exercising this superintendence to the fullest extent, the college has lately instituted half-yearly examinations of the students, in addition to the final examination for the diploma, as will appear from the subjoining extract from the "By-Laws relating to the Examination of Candidates for letters-testimonial."

Half yearly Examinations.

‘ 1. The president, with the vice-president, and the members of the courts of censors and assistants, or a majority of them, shall appoint, by a majority of voices from among themselves, four or more members, with the president and vice-president, to examine the registered pupils as to their proficiency in their studies, every half year, in the months of May and November, of which examinations due notice shall be given, by summons, and by advertisement in the newspapers.

‘ 2. The pupils shall be divided into four classes, and each class shall be examined in the presence of the members and licentiates of the college, for such length of time, not being less than one hour, as the examiners may think proper, and the name of every pupil who shall answer such examination to the satisfaction of the said examiner shall be enrolled by the secretary in a book provided for that purpose.

‘ 3. The first class shall be examined as to their knowledge of the principles of physiology, the descriptive anatomy of the bones, ligaments, muscles, and joints, the first principles of surgery, and elements of chemistry.

‘ 4. The second class shall be examined as to their knowledge of the anatomy and physiology of the vascular and respiratory systems, including the descriptive anatomy of the heart and lungs, and the relative and surgical anatomy of the arteries and veins, of the nature and surgical treatment of wounds in general, hemorrhage, fractures, and dislocations, and of the practice of pharmacy, and the *materia medica*.

‘ 5. The third class shall be examined respecting their knowledge of the general composition of animal structure, the anatomy and physiology of the organs provided for digestion, chylication, and secretion in general, including the structure of the skin and mucous membranes, and the descriptive anatomy of the abdominal viscera and absorbents, of tumours and diseases of the bones and joints, of pathology, and the principles and practice of medicine in general, and the nature and treatment of febrile and inflammatory disease, in particular.

6. The fourth or senior class shall be examined respecting their knowledge of the anatomy, physiology, and pathology of the brain and nervous system, and of the organs of sense, and the urinary and genital organs; of injuries of the head, and of operative surgery, and medical jurisprudence.’

To obtain the diploma of the college, after the year 1839*, it will be necessary that the candidate shall have passed an examination in each of the above-named classes, and afterwards he must pass a final examination, the subject matter of which is

* At present candidates are only required to pass one final examination; the new by-laws would not come fully into force until after the expiration of the term of study of all those students who had commenced prior to their enactment.

anatomy, and physiology, the theory and practice of medicine and surgery, chemistry, and the *materia medica*. The candidate is liable to be called on to perform a surgical operation on the dead subject, or to make a dissection in the presence of the court, or to explain any anatomical preparation that an examiner may place before him. The examination is held in the presence of such of the members and licentiates of the college as please to attend. In case a candidate should be rejected, he may, if he conceive himself aggrieved, apply to another tribunal appointed for examining such candidates, viz. the court of assistants, who are bound to examine him, and if his answering be such as to merit their approbation, they are authorized to grant the diploma. This court consists of twelve members and the vice-president of the college. The members of both courts give their time to the affairs of the college *gratuitously*, &c. The examination of more than one candidate never takes place in the same day, nor is it consistent with the laws of the college that any candidate should undergo both his examinations on the same day. Should a candidate be rejected, he cannot present himself to the court of censors again till after the expiration of a year from the date of his rejection.

Candidates for letters-testimonial, *i. e.* the diploma of the college, are moreover required to give proof of having conformed to the course of education prescribed by the college. Registered apprentices must lay before the court of censors the following documents*.

1. A certificate signed by the president or vice-president and two of the censors, that he has passed an examination as to his acquaintance with the Greek and Latin languages in the following books, viz., the works of Sallust, the first six books of the *Æneid* of Virgil, the *Satires* and *Epistles* of Horace, the Greek Testament, the *Dialogues* of Lucian selected by Walker, and the first four books of Homer's *Iliad*, or a certificate from his tutor that he has entered Trinity College as a student.

2. His indenture of apprenticeship regularly registered, with a certificate signed by the member or licentiate to whom he has been indentured, that he has fully and perfectly served such apprenticeship for the full term of five years.

3. A receipt showing that he has lodged to the credit of the president, and for the use of the college, in the Bank of Ireland, the sum of thirty guineas.

4. Certificates of attendance on three courses of lectures on anatomy and physiology, three courses of lectures on the

* Vide :—the By-laws published by the College.

theory and practice of surgery, and the performance of three courses of dissections accompanied by demonstrations; also certificates of attendance on two courses of lectures on chemistry, one course of lectures on materia medica, one course of lectures on the practice of medicine, one course of lectures on midwifery, and one course of lectures on medical jurisprudence, with such certificates of attendance on a hospital or county infirmary, as may satisfy the court that the candidate has had sufficient opportunity of acquiring practical information.

5. A thesis, essay, or dissertation in Latin or English, fairly engrossed according to a prescribed form, upon any of the following subjects—anatomy, physiology, surgery, practice of medicine, chemistry, materia medica, midwifery, or medical jurisprudence; or, in place of such dissertation, a series of cases collected in the hospital in which the candidate has attended, illustrated by comments or observations.

And every registered pupil shall lay before the court of censors the following documents:

1. A certificate, signed by the president or vice-president, and two at least of the censors, that he has passed an examination as to his proficiency in the Greek and Latin languages as presented for the registered apprentices, or a certificate from his tutor that he has entered Trinity College.

2. A receipt showing that he has lodged to the credit of the president and for the use of the college, in the Bank of Ireland, the sum of thirty guineas.

3. Certificates showing that he has been engaged in the study of his profession, in some hospital or school of medicine or surgery, for the full term of five years.

4. Certificates of attendance in a surgical hospital containing at least fifty patients, during five winter seasons of six months; or three years, if such attendance shall have been perfected during the winter season.

5. Certificates of attendance on three courses of lectures on anatomy and physiology, three courses of lectures on the theory and practice of surgery, and the performance of three courses of dissections accompanied by demonstrations; also certificates of attendance on two courses of lectures on chemistry, one course of lectures on materia medica, one course of lectures on the practice of medicine, one course of lectures on midwifery, and one course of lectures on medical jurisprudence.

6. A thesis or series of cases as enjoined for apprentices.

The college moreover takes upon itself to inquire into the qualifications of such of its members as purpose to practise

midwifery; as appears by the following regulations respecting the *midwifery diploma of the college*.

Examination of Candidates for the Midwifery Diploma.

1. The mark distinguishing practitioners in midwifery in the printed lists of the college shall not be affixed to the name of any member or licentiate of the college, unless he shall have obtained the licence or diploma of the college, authorizing him to practise that branch, or unless he shall have received some recognized midwifery diploma, previous to the first of May, 1831.

2. A court of examiners, consisting of a chairman, deputy chairman, and six members, shall be elected by ballot on the first Monday in January in each year, to examine such members or licentiates as become candidates for the diploma in midwifery; any four of which court, with the chairman or deputy-chairman, shall be competent to hold such examination.

3. Every candidate for the diploma in midwifery shall be admitted to an examination if he shall have laid before the court the following documents:

1. A receipt, showing that he has lodged to the credit of the president and for the use of the college, in the Bank of Ireland, the sum of five guineas.

2. Certificates of attendance on two courses of lectures on midwifery, of three months' duration each, or one course of six months.

3. A certificate of attendance in an established lying-in hospital for a period of at least six months, or a certificate that he has been a resident pupil for six months in some established dispensary for lying-in women, and diseases of women and children, devoted only to this branch of medicine, such hospital or dispensary to be approved of and sanctioned by the midwifery court.

4. Satisfactory evidence that he has conducted thirty labour cases at least.

Candidates for the midwifery diploma shall be examined on the anatomy and physiology of the female generative system, the theory and practice of midwifery, and on the diseases of women and children; and if approved of by the court, shall receive a licence or diploma to that effect, to which the college seal shall be affixed. Should a candidate be rejected, he shall not be again admitted to an examination until a period of three months shall have elapsed, and he shall then be obliged to produce

satisfactory evidence of his having been engaged in the study of midwifery, subsequent to such rejection.

The school of surgery, under the direction of the court of censors, is in every way complete; it consists of two professors of anatomy, two professors of surgery, and professors of the practice of medicine, of chemistry, of materia medica, of midwifery, of medical jurisprudence, and two demonstrators of anatomy, who superintend the pursuits of the students in practical anatomy*. In addition to the museum and library of the college, the students have access to a valuable museum, and lending library, peculiarly devoted to the purposes of the school.

Few cities possess greater advantages for a school of medicine and surgery than Dublin: with numerous hospitals, always filled from a vast pauper population, abundant opportunities for the cultivation of practical anatomy, and able lecturers on the various branches of medical science, students here find considerable facilities in following their professional pursuits. Besides the school of physic, in connexion with the university and the college of physicians, and the school of surgery supported by the College of Surgeons, there are several private schools conducted by private teachers of anatomy and medicine. Of these, the two principal are that in connexion with the Richmond surgical hospital, and that situated in Park-street, both of which afford great advantages to students. The hospitals of Dublin are in general very well attended to by their respective medical officers: clinical medicine and surgery are there well and assiduously taught; in one or two of them the German method of clinical instruction has been adopted, and it is said with considerable success.

The winter session commences in Dublin at the beginning of November, and terminates at the beginning of May. All the courses of lectures are of this duration; in consequence of which, the lecturers are enabled to treat their respective subjects in a very complete manner. From this circumstance, as well as the facilities above-mentioned which Dublin possesses, that city has obtained, and still bears, a high reputation as a school of medicine.

* The fee for each course of lectures at this school is two guineas, and that for anatomical demonstrations and dissections, four guineas. The fees at the other schools in Dublin are about the same.

REVIEWS.

DESCRIPTION OF ANCIENT ITALY.

A Geographical and Historical Description of Ancient Italy, with a Map and Plan of Rome. By J. A. Cramer, D.D.
2 vols. Oxford, 1826.

It is a curious fact in the history of classical learning, that till within these few years we had no work in the English language on the ancient geography of Italy. It is another proof among many which we have brought forward, that an improper direction has been given to the course of study pursued by the young, and that many branches of literature have been neglected which were best calculated to excite youthful curiosity, and to draw them to the acquisition of useful information. They spent much time on the prosody of the Latin language, and all the peculiarities of its metrical laws, while history and geography were but little known; and what ought to have been of primary importance was regarded as a secondary and subordinate object of study. Of late years, indeed, a gradual amendment has been taking place; the public attention has been roused to the absurdity of the plans pursued, and we feel confident that we are now entering on a course of public instruction from which we may expect to derive much more benefit. We believe that there is no study better fitted to excite in the young a love of learning, than geographical investigations when they are united with historical facts. Without an acquaintance with the country in which transactions have been carried on, the narrative loses half its interest, and the most important link which binds it to the recollection is entirely dropped. Geography may be considered the connecting link between the past and the present; all the actors in the important events of which we are reading have disappeared, and even of their mightiest works scarce a vestige may be left behind, yet the spot where they lived and acted may still be pointed out. The field of Cannæ is no longer red with the blood of the slain; yet the face of nature exhibits the same features which it did two thousand years ago. It is this which renders the study of geography delightful, and imparts to it an interest which perhaps no other branch of literature possesses in the same degree.

It may be easily believed, that the ancient geography of Italy early attracted the notice of the learned, and that no labour was spared to discover and to elucidate the many remains of

antiquity with which it abounds. The talent of Italy, forbidden by the jealousy of its governments to take part in the more exciting and interesting events of the passing time, was glad to expend its energy on subjects of this nature, and to indemnify itself for present degradation by the glorious recollections of the past. Many, no doubt, repeated to themselves the words of their illustrious countryman, evidently poured forth with all the vehemence of deeply mortified feelings: ‘Hoc quoque laboris præmium petam, ut me a conspectu malorum, quæ nostra tot per annos vidit ætas, tantisper certe dum prisca illa totâ mente repeto, avertam.’ (Liv. *Præf.*) It is chiefly no doubt to this circumstance that we owe the numerous works which Italy has produced to illustrate its topography. There is scarcely a city of any note which has not furnished its own historian, and as we might expect, all regard their own particular district as having more immediate claims on the attention of the world. Such being the case, the English geographer has little else to do than to condense and simplify the statements of facts so abundantly furnished by others. He cannot, indeed, expect to communicate much original information; but if he has himself examined the country in the way which it was his duty to do before he attempted to write a work of this description, he may be enabled to clear up some points which are still doubtful, and to fill up some gaps which are yet apparent. If the work be intended, as seems to have been the design of Dr. Cramer’s, to serve the traveller as a guide to the topographical and classical antiquities of the country, it must not only supply him with the chief events in the history of each city, but point out to his observation what fragments of its ancient glory have escaped the hand of time. Without this information the work will be incomplete, and the portion of most value to the traveller will have been omitted. It is on this point more particularly that we find Dr. Cramer to be deficient, though in other matters he is by no means so accurate or exact as we had a right to expect in a work which required little more than common diligence and industry. Still we must consider ourselves under obligations to him, as he is the first who has attempted to draw the attention of the public towards this subject.

It is curious that, in a work of this description, Dr. Cramer should have thought it unnecessary to give some account, however concise, of the various appellations by which Italia or Vitellia was known at different times. Dionysius (i. 35) tells us, that in the early ages the whole peninsula was called by the Greeks, Hesperia or Ausonia, but by the natives, Saturnia. It is evident that Hesperia must have included the whole of the

countries to the west of Greece, Iberia, or Spain, as well as Italy, in the same way as the word Anatolia was introduced under the Greek empire to express the parts to the east of Constantinople. Ausonia was a name extended by the Greeks from a single district to the country beyond it, and being at first synonymous with Opica was gradually extended to the whole peninsula south of Rome. It is not improbable that Saturnia was used by the ancient Latins to designate a portion of central Italy, of which Latium formed a part. We know at least that the irregular metre in which the songs, as well as poetical attempts of the early Romans, were written, received the name of Saturnian verse. Again, the author gives a very indistinct account of the progressive enlargements which the meaning attached to the word Italia underwent, till it came to embrace the whole of the peninsula bounded by the Alps. He does indeed mention that Italia was originally applied to the southern extremity of the boot, which is confined between the gulfs of *S. Euphemia* and *Squillace*; but he might have added that it was next extended to the country bounded by a line from Tarentum to Posidonia, (Herod. i. 24; Dion. i. 73,) and that in the age of Timæus, (about B.C. 264,) it stretched as far as the Tiber and beyond Picenum. Dr. Cramer says, (p. 2,) it was not till the age of Augustus that it was applied to the whole peninsula; but we find Polybius using it in its widest extent, reaching to the Alps, and comprising Cisalpine Gaul and Venetia. Niebuhr remarks, that in the middle ages the appellation of Italy was restricted by the Emperor Maximian to the five provinces in the north, Æmilia, Liguria, Flaminia, Venetia, and Istria, thus ending at the opposite extremity from that where it had arisen.

In respect to the seas which surrounded Italy, (vol. i. p. 3,) we may remark that the Mare Inferum was far more frequently known as the Mare Tuscum, and that the epithet of Etruscum is but seldom applied to it; but the author ought also to have distinctly stated that the Mare Superum was used by the Romans to designate not only the Adriatic, but also the sea along the east coast of Italy as far as the island of Sicily. It received this name from the Romans who dwelt to the west of the Apennines, while the Greeks gave it the appellation of Ἀδριας, (Gulf of Adria,) probably from the powerful maritime city of Adria*, near the mouth of the Po. Neither do we find that Dr. Cramer is aware of the existence of the appel-

* It is absurd enough to derive the name of Ægæum Mare from some insignificant rock, Ægæ, in that sea. Is it not more likely to be connected with the important commercial island of Ægina? We have heard of several ingenious suggestions as to the origin of the name, Ægæum, but the consideration of them cannot properly come in here.

lation of Mare Ausonium, which was employed by the native tribes of Italy to designate the southern portion of the sea, including the gulfs of *Tarento*, and *Squillace*, and deriving its name evidently from the earlier inhabitants of this part of Italy, (Plin. iii. 5.) In later times it was called Mare Siculum from its vicinity to the island of Sicily.

We believe that it would be unfair to attach any value to the theory Dr. Cramer propounds respecting the origin of the ancient inhabitants of Italy. We suspect that he merely proposed it as a probable conjecture, and as it does not suit the design of his work to enter at great length into the subject, we shall not deem it necessary to point out all the inconsistencies and difficulties, which the attempt to maintain such an opinion would cause. We are willing to allow that it is much more easy in such a difficult and obscure subject to show how the authority of ancient writers will not justify the inferences that are deduced from them, than to furnish a theory which shall at all points be unassailable. We shall, therefore, pass at once to his geographical description of Liguria.

It seems to us by no means an improbable conjecture of the author of the Roman History, published by the Society for the Diffusion of Useful Knowledge, that there is some connexion between the Ligeris (Loire), and the name of Ligures. The Ligures were a powerful nation, extending, in the earliest ages of which we have any tradition, from the *Pyrenees* as far at least as the river *Arno*. The early Greeks, who had a vague and indistinct notion of this western part of the world, seems to have included under the name of Ligystica even the whole of Spain, (Strab. ii. 92,) and made it the scene of some of their most beautiful poetical fictions. They believed Hercules to have passed along its coast; and it was to furnish him with arms against the brave Ligurians that Jupiter rained a shower of round pebbles, which are still to be seen near the mouth of the river Rhone. It was in this way that the imaginative genius of the Greeks explained that curious natural phenomenon observed at *La Crau*, between the Rhone and the marsh of *Berre* or *Martigues*, where a piece of ground upwards of a mile in extent is found covered with large round pebbles. Dr. Cramer states, that the Ligurians were certainly *Celts*, but we do not believe that he can produce any fact of a sufficiently positive nature to decide that point. Dionysius, on the contrary, says, that their extraction was unknown, and we are more inclined to give credit to this historian, who seems to have been a diligent investigator of the origin of ancient nations, than to Plutarch, whose attention was less directed towards such subjects. Strabo also says (ii. 128,) that they were not Celts,

but that they resembled the Celts in their mode of life. But we are not a little surprised that Dr. Cramer should stigmatize the Ligurians as 'crafty and deceitful:' these qualities were no doubt ascribed to them by Cato, as we find from a fragment quoted by Servius; but this severe opinion is at variance with the statements of other writers, about whose impartiality no doubt can be raised. They were of a frugal, industrious, patient, and contented disposition; and a curious story which is told by Diodorus (v. 33) respecting their women must make us doubt, whether a people who could exhibit such an example of honourable conduct could be so deficient in moral and virtuous qualities as Cato would have us believe. Besides, Dr. Cramer ought to recollect that the Romans were, beyond all other nations, easily biassed in their opinions, and were apt to ascribe every bad quality to any people who had pertinaciously resisted their power. Such was the case with the Carthaginians, and such also we know it to have been with the Ligurians. They carried on an obstinate contest with the Romans for eighty years, and it was only after they had been driven from every hold in their mountains, and even whole tribes carried out of the country, that they could be said to be completely conquered. Such a contest could not be carried on without exciting feelings of exasperation in the minds of the Romans, that their giant power should so long be set at nought by a people so much inferior in numbers and strength; and as Cato wrote about the time the Romans had completed their conquest, it is not unreasonable to suppose that this circumstance caused him to pronounce an opinion so little consonant with justice. The boundary which Dr. Cramer gives for the Ligurians to the north-west is the Alpes Maritimæ, but this is by no means sufficiently defined, as the Maritime Alps across which the Romans in later times carried the Via Aurelia, were not merely the mountains stretching from *Monuco* into the interior towards Mons Vesulus at the foot of which rose the river *Po*, but the term also was used by the Romans to designate the ridge which ran along the coast as far as *Savona*, where the mountains began to be considered as belonging to the Apennines. Strabo (iv. 211) seems even to carry them forward as far as *Genoa*. We have no objection to the author placing the Salassi in Cisalpine Gaul, but he ought to have stated that they were a Ligurian tribe, as well as the Libicii and Lævi who occupied the country round *Vercelli*, and founded the city of *Pavia* under the name of *Ticinum*. Plin. iii. 17.

The cities of Liguria are of little moment; the coast from *Monaco* to the *Arno* furnishes few places where even the

smallest vessels can ride at anchor in safety. Still there are a considerable number of villages mentioned in the itineraries and in some of the ancient geographers, and Dr. Cramer seems to have given, upon the whole, a very fair account of them. He considers, however, and very justly, that geography can only be deemed useful from its connexion with history, and he tells us that, by a frequent reference to the classical works of antiquity, he endeavours to give his work a greater interest than it could have laid claim to as one of mere topographical nomenclature. We shall, however, in the course of this examination have frequent opportunities of showing that the author has by no means always employed suitable diligence in verifying the information which he gives us. Thus if he had examined the account given of Vada Sabatia (p. 25) in the collection of Cicero's Letters, Ad Diversos (xi. 13 and 10), he would have found that the information respecting the flight of Antony was furnished by D. Brutus to Cicero, and not by the latter to any other person; and again at Genua (p. 25), he would not have asserted that it is first mentioned in history by Livy (xxviii. 46), as having been destroyed by Mago the Carthaginian, for that historian had already noticed it (xxi. 32) as the place where Scipio had landed his troops from Gaul on his way to oppose Hannibal after he crossed the Alps. Genua was the principal city of trade for the Ligurians, to which they brought their various commodities, such as cattle, skins, honey, and particularly richly veined timber, which the Romans used for making tables, and thought scarcely inferior to those of cedar-wood. Dr. Cramer expressly states that there was no wine grown on their coast; but Strabo will not bear him out in this assertion: his words are 'ὁ δ' (οἶνος) παρ' αὐτοῖς ὀλίγος ἐστὶ πιττίτης ἀυστηρός,' which the author will scarcely maintain as of the same import with his statement.

It is scarcely worth while to notice the position of the insignificant village of Ricina; but if Dr. Cramer be correct in placing it at *Recco*, then its distance from Genua as given by the Itinerary is wrong: it ought to be seven instead of twelve miles. We may also observe that in the map which accompanies his work he is incorrect in placing the village of Anao Portus to the east of Avisio. Their position ought to be exactly reversed. There are also a few typographical blunders, which a little more care would have enabled him to avoid: thus the river Merula, the Lucus of the Peutingerian Table, is now *Aroschia*, not *Arosoia*, and Rutuba is *La Roja*, not *Rotta*.

Our readers are aware that there are two rivers in the north-west portion of Italy, to which the Romans applied the name of Duria or Duriās. Towards the source of the Duria Minor,

lay the dominions of a powerful Alpine chieftain of the name of Cottius, who set at defiance the power of Rome for a considerable period, but was at last, by the conciliatory measures of Augustus, induced to acknowledge at least a nominal dependence on the Roman empire. Like many both before and after him, he was gained over by a gewgaw ; he received the honorary title of prefect. Dr. Cramer states that Claudius restored to him the title of king, whereas Dion Cassius (lx. 24) says, Μάρκῳ Ιουλίῳ Κοττίῳ τὴν πατρῶαν ἀρχὴν ἣν ἐπὶ τῶν Ἀλπεων τῶν ὁμωνύμων εἶχε προσεπηύξησε βασιλεία τότε πρῶτον ὀνομάσας. It was to his grandson, probably, that the title of king was given, and whose dominions he increased by adding perhaps the principality of Ideonnus, mentioned by Strabo, and who seems to have possessed that part of the Maritime Alps which separated Piedmont from Nice. This enables us to explain somewhat satisfactorily the meaning that was attached to the Alpes Cottiae in the middle ages. At first it is well known that, by that name, they designated *Mont Genève*, but in the seventh and eighth centuries we find Paulus Diaconus speaking of it as a distinct province, which extended from the confines of Gaul towards the east, including the whole country along the Maritime Alps as far as Genua. It was probably therefore on this side that the kingdom of Cottius received its enlargement. Along the banks of the Duria Minor, and across the Alpes Cottiae, lay one of the great thoroughfares which led from the fertile valley of the Po into France by the mountain-torrent *Durance*. Dr. Cramer seems to think that there were two roads which led by different directions to the summit of this mountain range called, by Ammianus Marcellinus, *Matrona*, the one that we have just mentioned, and another along the banks of the rivulet Cluso, *Chissone*. The only reason that can induce him to suppose so is, that there are two towns mentioned in this direction which he cannot otherwise dispose of. One of these is Ocelum, which both Cæsar and Strabo mention as the last town of Italy on this road, and which D'Anville has placed at *Uxeau* near the source of the *Chissone*, and the other is Scincomagus stated by Pliny and Strabo as close to the highest pinnacle of the Cottian Alps, and placed by D'Anville at *Seguin*. It seems, however, improbable that the road should ever have been changed, and also that we should find no resting place of any description between *Turin* and *Uxeau*, a very considerable distance, and of course a road by no means easy of ascent. We are, therefore, inclined to agree with Mannert, who supposes that the post-house *Ad Fines*, now *Avigliana*, on the banks of the Duria, was

originally named Ocelum, while Ad Martis Fanum, now *Oulx*, sixteen miles south-west of Segusio, the capital and burial-place of Cottius, may have been, in the language of the mountaineers, called Scincomagus*.

The fertility of the valley of the Po, and the luxuriance of its plains, seem to have attracted at a very early period the attention of the Gauls: the lofty mountains of the Alps proved no obstacle of sufficient strength to prevent the irruption of numerous hordes of these barbarians. They gradually expelled the Tusci, who were the occupiers of these fertile plains, and each tribe took possession of the portion which their own bravery and the fortune of war threw in their way. It is for this reason that the Romans, after they had compelled these tribes to submit to their sway, called this portion of Italy, Gallia Cisalpina. They had frequently braved the power of Rome, and had even once taken the city. Dr. Cramer says (p. 41) that on this occasion Polybius (ii. 18) tells us it was saved by the 'gold of the vanquished'; but on referring to the passage, we find, on the contrary, that the historian ascribes its relief to a very different cause. He says, 'When they heard that the Venetians, taking occasion from their absence, had entered their territories with an army, they consented to a treaty with the Romans, restored their city to them, and returned back to their own country.' But perhaps the author was thinking of Polyb. i. 6; ii. 22, Sueton, Tib. cap. 3, and other passages in connexion with that referred to.

The Padus, called by the poets Eridanus, flowed through the centre of the province, and received many tributary streams from both the Alpine range, and Apennines. Dr. Cramer says (p. 45) that its Celtic name was Bodencus, but according to Pliny, (iii. 16) this was the appellation given it by the Ligurians, signifying in their language the same as † *fundo carens*, bottomless. Its two tributaries most celebrated in history are the Ticinus and Trebia, both remarkable for the defeat of Scipio by Hannibal. The exact spot where the battles took place has long been a subject of dispute among modern writers; but we think that, in regard to the battle of the Ticinus, it is satisfactorily proved that it must have

* This Gallic termination *magus* is found in many towns: thus Cæsaro magus, *Chelmsford*, in Britain, also the ancient name of *Beauvais*, in France; Borbeto-magus, *Worms*; Noviomagus, *Spires*. Has the Phœnician word *magalia* any relation to the Celtic?

† There seems indeed no reason for this etymon of Pliny; but Bodencus, it has been observed, has an odd resemblance to the German *Boden*, and the *Boden-see* (Lake Constance).

taken place on the right bank of the river, somewhat south of the city Novara, while the battle of the Trebia was fought on the left bank of the river, between it and the Tidone*. The river Po frequently overflowed its banks, more frequently after it had received the Trebia, and thereby caused the country between Placentia and Parma to be covered with marshes. They were drained by Æmilius Scaurus, who commanded the Roman armies in this province A. C. 115. Dr. Cramer adopts the opinion of Lorenzo Guazzesi that these were the marshes which Hannibal traversed before he entered into Etruria, and which are described, both by Polybius and Livy, as of so formidable a nature. Dr. Cramer indeed places these marshes more close to the foot of the north slope of the Apennines, towards the sources of the river *Trebbia*, *Taro*, and *Panaro*, and imagines that this is sufficiently proved by the testimony of Strabo (v, 217); but the geographer places them close to the banks of the Po, though he certainly says that they had been traversed by Hannibal. This opinion, however, is inconsistent with the historical accounts handed down to us by Polybius and Livy, from whom the geographer differs entirely, for we do not think that the text of the Greek historian is so irreconcilable to that of Livy, as Dr. Cramer appears to imagine. We believe with Vaudoncourt that Hannibal crossed the Apennines by the road which leads from Parma to *Pontremoli* and *Larzana*, and that the marshes are those now called *Paludi di Fuccechio*, a little above the entrance of the *Arno* into the sea. At least we believe that these are the remains of the marshes, for we know that the rich valley of the Arno was in earlier times a lake and swamp. One of these lakes extended from *Segna* to below *Fiesole* and towards *Prato*. The valley was blocked up by Mount *Gonfalina*, through which a passage has been cut, which enabled the waters to be drained off towards Pisa. Water once covered the spot where Florence now stands, and even in the middle ages this city experienced dreadful inundations. The face of this part of the country, therefore, has been much changed, and we must not be surprised if we do not find marshes of so fearful a character as the ancient historians represent them.

One of the most powerful as well as numerous tribes in Cisalpine Gaul was the Insubres, whose chief town was Mediolanum, *Milan*, which seems to have reached its highest state of splendour towards the end of the fourth century, when Ausonius assigns it the rank of the sixth town in the Roman empire. Dr. Cramer ought to have traced its history a little lower and a little more fully than he has done. It was

* See Vaudoncourt, *Hist. des Campagnes d'Annibal*, vol. i.

destroyed by the Goths and Burgundians because it had joined Belisarius ; and Procopius adds that 360,000 inhabitants were put to death, no doubt a great exaggeration, but which still proves that it must have been one of the most populous cities in the west. When the power of the Lombards superseded that of the Goths, Mediolanum opened its gates to the conqueror without resistance ; but as it had not yet recovered from the severe blow which it had received, the Lombard princes resided chiefly at Ticinum, *Pavia*. We need scarcely add that *Milano* now is one of the most flourishing cities of Italy. Near it Dr. Cramer tells us was the small village of Modicia, now *Monza* ; he might have added, that it was frequently the residence of Theodoric, king of the Goths, who built a magnificent palace in its vicinity. On the opposite side of the river, Theudelinda, queen of the Lombards, dedicated a splendid church to John the Baptist, and presented to it, among other valuable treasures, the celebrated iron crown of Lombardy. This crown, it is well known, derived its value from the interior having a small iron rim round it, which was said to be made from a nail of the cross of Christ, (Paul. Diacon. iv. 22.) It is still preserved as a curiosity, and it may be recollected that Napoleon availed himself of the superstitious feelings connected with it in the minds of the people to strengthen his political power. We need only remind the reader of modern Italian literature of the interesting story of the *Monaca di Monza*. Dr. Cramer places to the west of Milan the Raudii Campi, the plains memorable for the defeat of the Cimbri by Marius ; but, though Plutarch describes them as lying in the vicinity of Vercellæ, the historical accounts of other authors would lead us to suppose that they must be placed close to Verona. The Cimbri entered Italy by the *Tyrol*, and having forced the consul Catulus back on the Athesis, *Adige*, they crossed that river ; by this time Marius had come up, when the battle took place in which they were defeated. Now to the west of Verona, there was a field, called, in the middle ages, Campus Sardis, where it appears that Theodoric defeated Odoacer, and where, in still later times, king Antharius celebrated his marriage with the princess Theudelinda. There is every reason to believe that this spot witnessed the defeat of the Cimbri. Plutarch, who cannot be supposed to have had a very accurate idea of the geography of this portion of Italy, was wrong in conceiving it to be near Vercellæ. It may even be imagined that the last letters of the word have been corrupted, and that we ought to read Verona. We are surprised that Dr. Cramer, in his account of Verona, should have omitted all allusion to the remains of its amphi-

theatre, which is better preserved than even the Colosseum itself. After these two, the only other amphitheatre in Italy, which has escaped in any considerable degree the destructive hand of time, is that of Capua*.

To the south-east of Milan, on the river *Adda*, stood a strong and important place in the Gallic wars, called by Polybius *Acerræ*, now *Ghera*, which Dr. Cramer warns his readers against confounding with another of the same name in Campania, referring at the same time to Strabo, (v. 216.) Now there was no doubt a city *Acerræ* near Naples, and a small village of that name still remains to attest the truth of the remark; but Strabo, in the passage quoted, refers to a town of this name which was situated to the south of the river *Po*, and on the road from *Placentia* to *Ariminum*: and this is confirmed by Pliny, (iii. 14.) Again, had the author referred to Ammianus, (xv. 4) when he quotes him for the position of the *Campi Canini*, he would have found that their position to the north of the *Lacus Verbanus*, *Lago Maggiore*, by no means agrees with the facts given by that historian of the expedition of Constantius against the *Alemanni* round the lake of *Constance*. He would there see that they ought to be placed somewhere in the valley of the *Rhine*, in the district of *Grædten*. *Comum*, now *Como*, the birth-place of Pliny the younger, was colonized first by Pompeius Strabo, the father of Pompey the Great, next by Caius Scipio, and not Cornelius, as Dr. Cramer gives it, and lastly by Julius Cæsar, who is said to have sent 5000 Greeks to settle here, and gave it all the privileges which belong to a Roman corporation. The author has omitted to state that *Comum* was one of the most celebrated cities in Italy for its iron manufactory, rivalling those of *Bilbilis* in the present kingdom of *Aragon* in *Spain*.

Between *Cremona* and *Mantua*, at no great distance from *Andes*, the birth-place of *Virgil*, lay a small town, *Bedriacum*, or *Bebriacum*, which D'Anville places correctly at *Cividale*. It was rendered remarkable by two important battles having been fought in its vicinity, which Dr. Cramer seems to think took place on the same spot. Tacitus (ii. 23, 41) gives us a very circumstantial account of both these events; and from him we gather that the first which was fought between the generals of *Otho* and *Vitellius*, must have taken place far to

* We are acquainted with the amphitheatres of *Pompeii* and *Herculaneum*, but they are both of a very small size. That of *Lucera* in *Apulia* we have seen; it has been about the size of that of *Pompeii*, but it is now nearly destroyed. In *Greece* it is curious that the theatre in the best state of preservation is that which exists near *Trametzus* in *Epirus*, not far from *Joánnina*. The next is at *Sto Iero*, the site of the ancient temple of *Æsculapius* near *Epidaurus* in *Argolis*. Some of those in *Asia Minor* are equally complete, or more so.

the south, in the vicinity of the Po, and on the road which led along the banks of this river from *Cremona* to *Reggio* and *Modena*. The second battle between the troops of Vitellius and Antonius, lieutenant of Vespasian, was fought eight miles westward of *Bedriacum*, on the public road which led to *Cremona*; when the former were defeated, they fled to *Cremona*, and being pursued by the army of Vespasian, brought down on this city all the evils which could be inflicted by the sword of fierce and unrelenting mercenaries.

Dr. Cramer has omitted to notice the *Regio Alliana*, so celebrated for the excellence of its flax,* which was situated between the Po and the *Ticinus*. (Plin. xix., l.) He is correct, we think, in his opinion respecting the *Rubicon* being formed by several small streams, which unite about a mile from the sea, and then assume the name of *Fiumicino*. *Guastazzi*, an Italian writer, seems to have proved satisfactorily, that it is a stream a little to the north of *Ariminum*, called *Urgone* or *Rigone* at its source, which, after receiving several tributaries, assumes the name of *Fiumicino*.

In his account of *Etruria*, Dr. Cramer enters somewhat minutely into the intricate history of the early inhabitants of this portion of Italy, and though he has certainly not thrown much new light on the subject, or cleared away the difficulties connected with it, still it is a very fair attempt, in which he would have succeeded more completely, if he had availed himself of the laborious investigations of Niebuhr†. Our limits will preclude us from an examination of the theory he advocates: a subject of this kind would require more space than we can here devote to it, to render it at all interesting to the general reader. The inhabitants of *Etruria* appear to have been a highly refined people before Rome ever existed, but we seek in vain, from the scanty fragments of antiquity, to discover the cause of the vast superiority of their political institutions, of their progress in navigation, commerce, and the other arts of civilized life. It is well known that, like the *Ionians*, they had twelve cities, but Dr. Cramer has not, at least as far as we have been able to discover, made any attempt to enumerate them. Two we must allow that we are unable to distinguish, but the other ten may be pretty accurately made out. *Livy* (xxviii. 45.) mentions eight, when he is enumerating the allies who volunteered to for-

* The ancients considered the flax grown at *Setabis*, *Xativa*, in the kingdom of *Valentia*, in Spain, as of the finest quality; the flax of *Ritubium*, *Retorbio*, near *Tortona*, south of the Po, as next; and that of the *Alliana Regio*, as of third-rate quality.

† See *Journal of Education*, xiii. p. 156, &c.

ward Scipio's armament ; they were Cære, Tarquinii, Populonium, Volaterræ, Arretium, Perugia, Clusium, Rusellæ, and to these we may add Veii and Vulsinii, which had been destroyed. We may doubt whether Populonium was one of the original twelve cities, as it was a colony from Volaterræ, but it may have occupied the place of Vetulonia, a city which had disappeared at a very early period, never being mentioned in the historical age of Rome. It is probable that they replaced such as were extinct, at least if we may judge from the custom of the Achæans* who certainly made up the number of twelve cities, whenever it fell short. The Latin cities, too, seem always to have been thirty at every different epoch. It will be observed that we still want two to complete the number, but whether we ought to fill it up by adding Cortona, Cosa, Capena or Fæsulæ, is, we confess, a question which we are unable to answer.

In the north of Etruria, near the mouth of the Macra, stood the city of Luna, the ruins of which are still seen at *Luni*, a little below *Sarzana* : it was surrounded by lofty mountains, from which, according to Strabo, one might distinguish the island of Sardinia, and a great portion of the coast of Italy ' to the right and left.'

Modern Italian philologists pretend to assert that the name of the village of *Carrara* is derived from an Etruscan word which signified the same as *Σελήνη* in Greek, and *Luna* in Latin. Dr. Cramer tells us that *Luna* formed part of Liguria, till the new division under Augustus, but we think it was separated from that province at a much earlier period ; according to Livy (xli. 13.), it was taken from the Ligurians, 177 A.C., and had a Roman colony planted there at that time.

To the south of *Luna*, the small tributary to the Arno, called now *Serchio*, was anciently *Auser*. It is the *Αἰσας* of Strabo, and now falls into the sea by a separate channel, though we are told that, in former times, the junction of these two streams took place with such violence, that the waters rose to a height which prevented the opposite bank from being seen. It is not known at what time this change took place, but there are still traces of the ancient course of the river, and of its original name in the small rivulet *Osari*, which, after running about seven miles through a marshy country lying between the *Serchio* and *Arno*, falls into the sea, by a distinct mouth. Dr. Cramer, in giving an account of the principal historical event that took place at *Luca*, states that Tib. Gracchus retired

* As a proof of this, see the change that had taken place in the list of cities, between the time of Herodotus and Polybius. Though the number be the same, two of the old had dropped, and two new cities supply their place. Herodot. i. 145 ; Polyb. ii. 41.

to this city, after the unfortunate campaign on the Trebia, and refers us for the correctness of this statement to Livy. (xxi. 59.) We at first imagined that the insertion of the name of Tib. Gracchus must have been a mere oversight, but as this is repeated (at page 178), we are inclined to believe that the author has no very clear ideas of this portion of history; else he could never have fallen into the mistake of supposing that Tib. Gracchus took any part in the second Punic war. The general to whom he ought to have alluded was Tib. Sempronius Longus; and he is wrong also in stating that his retreat on Luca was immediately subsequent to the campaign on the Trebia. He, in fact, proceeded to Rome to hold the consular comitia, and then returned to his colleague Scipio at Placentia, where he fought an indecisive battle with Hannibal, and it was after this engagement that he proceeded to Luca, to be ready to oppose him, should he venture across the Apennines.

We cannot agree with Dr. Cramer, that the Portus Pisanus, described by Rutilius as exciting his admiration, could have been situated at the mouth of the *Arno*, twenty stadia distant from Pisæ, according to Strabo, but more correctly fifty. No great and commodious harbour, such as that of Pisæ is described to have been, could ever have existed at this spot, unless some greater change than what we have any reason to believe has taken place in the form of the coast. We would place the harbour where *Leghorn* is now found, and where the ancient village of Triturrita may be also fixed. The distance of nine miles from the mouth of the river, as given in the Maritime Itinerary, would exactly suit this spot. The village Ad Herculem, in the Itinerary of Antonine, is not to be confounded with *Leghorn*, as some geographers have done; it will be found to be an inland village. The Portus Labro of Cicero is, we believe, nothing else than the Salebro of the Itineraries, situated close to the Lacus Prelius or Prilis, *Lago di Castiglione*. In respect to this lake, Dr. Cramer is wrong in supposing that Pliny alludes to it; he does indeed mention a river of this name, which, rising in the hills above the ancient city of Vetulonii, fell into the lake, and is now called *Bruno*.

Tarquini, one of the most powerful cities of ancient Etruria, is said by the author, (l. p. 198) to be found at a spot called *Turchina*, which in his map he places above five miles E. N. E. of Corneto. Some years ago we went to this vicinity for the purpose of examining these ruins, and after a diligent search we were unsuccessful in discovering any remains bearing this name. Six miles from *Corneto* there is an extensive wood called *Turchina*, but the ruins of Tarquini are found at a spot

called *Monte di Cività*, two miles to the east of *Corneto*. About a mile from the ancient city was the burial ground on a hill, close to *Corneto*; here are the celebrated tombs discovered lately, the walls of which are covered with ancient paintings and inscriptions in the Etruscan language. Many valuable cinerary urns and trinkets have been found. Not far from this city are the ruins of *Tuscania*, at the village of *Toscanella*, where Dr. Cramer has placed it: part of the ancient walls, a bridge across the Marta, and a considerable number of pillars now decorating the church of St. Pietro, are all the remains left to point out the site of *Tuscania*. In this vicinity was the castle mentioned by Cicero, (*Pro. Cæcin.* 7,) under the name of *Axia*, now *Castel d' Asso*, and which has latterly been brought into notice by the discovery of tombs cut out in the rock, on which are engraved inscriptions in the Etruscan characters. They were first published in an Italian journal a few years ago. In searching for these tombs near this castle, which is evidently a fortress of the middle ages, we stumbled on very considerable remains of an ancient city situated in a wood about half a mile from the castle. The walls, which, in many parts, are nearly entire, have extended for upwards of three-fourths of a mile; at one side, on which there was a deep glen, the rock had been perforated to form a gateway, and this part was perfectly preserved. A shepherd whom we found on the spot, said that it was known by the inhabitants in the vicinity under the name of *Cività*, the appellation invariably applied in Italy to the site of an ancient town. The tombs which we were so anxious to examine, we believe we succeeded in finding, but the most careful scrutiny did not enable us to perceive any inscriptions. The chambers to which we allude are found in the face of the rock beyond the castle, and on the right hand side of the glen. They are now very much injured, apparently being employed by the shepherds for penning their goats and sheep. Proceeding from *Cività* towards *Castel Cordigliano*, another ruined fortress of the middle ages, we fell in with two grottos or subterraneous chambers cut in the rock, with the ruins of some buildings round them. The country around is still covered with thick woods, the remains of the *Silva Ciminia*, which served for a time as a barrier to Etruria against the Romans. Dr. Cramer is mistaken in confining it to the vicinity of the *Lacus Ciminus*, *Lago di Vico*. It extended between the rivers Marta and Minio, as far as the coast, and to the east as far as *Viterbo*, probably the site of *Fanum Voltumnæ*, the spot where the general assembly of the Etruscan nation was held on solemn occasions. Near to *Viterbo* was the ancient city of *Ferenti*.

num, from which Otho's family was descended; its ruins we found to be extensive and in a good state of preservation, being evidently of a very recent date; the spot is still called *Ferenti*. *Balneum Regis Dr.* Cramer supposes to be situated at *Bagnarea*, but this is an entirely modern village, built within the last century. The site of the ancient city was one mile distant, at a spot now called *Cività*, and the cause of this change is rather curious. The city was situated on the pinnacle of a limestone rock, which was united to the surrounding country only by a narrow neck of land. This approach has been gradually worn away by the weather, so that in no part is it broader than ten feet, and one portion of it having entirely given way, the rock is now isolated. The gap was, in 1828, only about ten feet, over which they had erected a temporary wooden bridge, but it was quite clear that it would only require a few years to widen it so much that no bridge could be thrown across. At *Cività* there are seen lying in front of the ancient cathedral several marble pillars, which have evidently belonged to some temple, but the most valuable piece of antiquity has been transferred to the bishop's palace at *Bagnarea*. It is a magnificent Etruscan urn, with a beautiful basso relievo, representing two ancient bigæ, with their horses and a number of figures crowding after them, the whole in an excellent state of preservation. Again, as to *Herbanum*, Dr. Cramer is wrong in placing it at *Orvieto*, (*Urbs vetus?*) which is built very like *Bagnarea*, on the top of a rock, whereas the ruins of the ancient city are found a short distance beneath it, near the confluence of the rivers *Paglia* and *Chiane*. The author states (p. 224,) that the *Vadimonis Lacus*, celebrated in the history of Rome for having witnessed the total defeat of the Etruscans by the Romans 444 u.c., existed formerly close to *Bassano*, but is now filled up with peat and rushes, information which is in fact taken from Micali. Now the lake here alluded to we found still in existence, and a portion of it entirely clear from rushes, so that Micali must either not have examined it, or the appearance of nature is now changed. There were, however, no floating islands, such as are described by Pliny. In its vicinity lies *Horta*, to which Virgil probably alludes.

Nursia et Hortinæ classes populique Latini.—ÆN. vii., 715.

which still retains its ancient name, and must have been a town of considerable importance, as beneath it we find the remains of a magnificent bridge across the Tiber, called *Ponte d' Augusto*, nearly in as perfect a state of preservation as the bridge of Augustus at *Narni*.

Far to the south, near the mouth of the Tiber, is found

Lorium, a villa in which Antoninus Pius was educated and died; it is placed by Dr. Cramer at *Castel Guido*, but its ruins are found at a site now called *Lorio*, two miles north of *Castel Guido*, on the opposite side of the *Via Aurelia**, which led forward to Centum Cellæ, *Cività Vecchia*, whose magnificent harbour, built by Trajan, reminds us forcibly of the harbour of Ramsgate, with this difference, however, that the piers thrown out into the sea are of beautiful white marble. The remains of the *Mæsia silva*, a district taken by Ancus Martius from the *Veientes* (Liv. i. 33), are still found in the *Bosco di Baccano*.

The Umbri were one of the oldest and most numerous nations of Italy. "Umbri antiquissimus Italiæ populus," says Florus. (i. 17.) So old indeed were they, that the Greeks, with their usual spirit of etymological trifling, pretended that they were so called because they had been saved from some great deluge (ὄμβρος.) The country which they inhabited was of old very extensive, comprising not only what retained the name of Umbria, but also the south of Etruria as far as the river Umbro, and, according to some traditions, the district occupied by the Sabines, between the Apennines and the Tiber. To the north, we find them spreading towards the Upper Sea and the Po, and maintaining an obstinate contest with the Etruscans for the territory on the lower part of the river. There are but few historical events of any importance connected with Umbria, so that an account of it is little more than a bare enumeration of its cities. Dr. Cramer might have made it somewhat more interesting, if he had told us what remains of these ancient towns still exist. Sarsina on the river Sapis, *Savio*, (p. 258,) celebrated as the birth-place of the comic poet Plautus, still exhibits very considerable ruins, so that we can have no difficulty in believing Polybius (ii. 24), when he tells us that, fighting singly against Rome, this city supplied her with occasion for two triumphs. It appears to have been as celebrated as *Baiæ* for its baths,

Nec tua Bajanas Sarsina malit aquas.—MART. ix. 59.

and they are still used, being now called *Bagni di S. Agnese*. There is a tradition among the inhabitants that Faustina frequently resided here for the sake of the warm baths, but whether this lady be the wife of the Emperor Antoninus Pius, or of Heliogabalus, we had no means of discovering. The bath is still called *il bagno della Regina*. The Communal Palace is filled with Roman sepulchral inscriptions, and the cathedral is ornamented with ancient pillars of all sizes, and of

* *Lorio* is to the right, and *Castel Guido* to the left, of the *Via Aurelia*, as you proceed from Rome. Neither of them is exactly on the line of road.

every different kind of marble. About eight miles from Sarsina was situated Mons Feretrus, which has led modern writers to suppose that a temple of Jupiter Feretrius must have existed at this spot. It is placed at *San Leo*, the fortress where the papal government imprison political offenders, but which, in 1828, contained only one prisoner, a subject of France. *San Leo* is placed on the pinnacle of a lofty rock to which there is only one narrow and difficult approach. The temple seems to have been at a short distance from the fortress on a rising ground called *Monte Leone*, where some ruins are seen. It is said that the Cathedral of San Leo is built out of its remains; at all events it is decorated with a variety of ancient marble pillars, with capitals which do not belong to any particular order of architecture. They are evidently the production of a very rude age. They are adorned with representations of fish, of bulls butting at each other, and other strange figures.

The banks of the river Metaurus are celebrated for the defeat and death of Asdrubal. The spot where this battle was fought Dr. Cramer places close to Forum Sempronii, *Fossombrone*, between the pass of *Furlo* and that city. Now the country in this vicinity is so mountainous, and the hills approach so closely to each other, that there would be no room for two armies to draw themselves up in order of battle. The tradition of the country people is, that the battle was fought considerably higher up the river, where there is an extensive plain called *Il Piano di San Silvestro*, formed by the receding of the mountains on each side. It is about six miles distant from *Urbino*, and on the south-east side of this plain, on the right bank of the river, they point out a tower which they call *Il Sepolcro d' Asdrubale*. It is situated on *Monte d' Elce*, and is a round building of very coarse bricks, and we should suppose of no remote antiquity, though it is difficult to say for what purpose it was erected on this insulated spot. Again, Dr. Cramer is wrong in supposing that *Fossombrone* is the exact site of the ancient town Forum Sempronii. The ruins are found at the distance of one mile and a half from the modern city, at the *Chiesa di San Martino*, down the river. Proceeding southwards along the *Via Flaminia*, we reach the *Petra Pertusa*, or *Intercisa*, now *Il Furlo*, where the mountains close so completely as to leave only a very narrow passage for the rivulet *Cantiano*. The road has been carried through a perforation in the rock for the distance of about one hundred yards. There is evidently no other way in which the road could have passed in this direction, and we cannot therefore believe the inscription which states that Vespasian caused it to be made. This inscription, which was once placed at its entrance, is

now in the Museum of the Ducal Palace of Urbino. The ancient bridges on the Via Flaminia in this vicinity are still in as good a state of preservation as if they had been only built yesterday. Within a distance of twelve miles near *Cagli*, the ancient Callis, we observed three, *Ponte della Foce*, *Ponte Mallea* over the rivulet *Buso*, and *Ponte di Smira*, all built of immense blocks of limestone. A little further on, *La Schieggia* is supposed to be the site of the Ad Ensem of the Itineraries, or more correctly *La Serra*, a hill half a mile distant, on which we observed ruined buildings of ancient bricks. About one mile from this spot to the north-east, the celebrated Eugubian Tables were found at a place called *Valle di Rolla ed Ajale*. These bronze tablets, seven in number, partly in the Etruscan, and partly in the Latin character, were discovered in 1444 A.D., and, according to Lanzi, relate entirely to the mode of sacrifice and religious rites of the Umbrians. They are now preserved in the Public Museum of *Gubbio*, the ancient Iguvium, where some vestiges of the Temple of Jupiter Apenninus, whose oracle was consulted by the Emperor Claudius, are still to be seen according to D'Anville. If he be correct in placing it at *San Ubaldo*, then the position of the temple of Jupiter Apenn. on Dr. Cramer's map is wrong. Gubbio lies immediately beneath the monastery of *San Ubaldo*, but we could find no ancient remains on this hill, which rises to a very considerable height above the city; the opposite side of this mountain is a perpendicular cliff. Neither did the Superior of the Monastery seem aware of any ruins, though at its foot we found a street called *Strada del Giove Apennino*. The Amphitheatre of Iguvium is tolerably entire; there are eighteen of the lower arches still remaining, and three of the upper row. There is also a square chamber called by the inhabitants *Colosseo Romano*, but for what reason we are unable to state. It has something of the appearance of an ancient tomb.

To the south of *Gubbio* lay Tadinum, in the vicinity of a church dedicated not to *S. Maria*, as Dr. Cramer states, but to *San Antonio Taïno*, where the peasantry are constantly discovering coins, little images, and lamps. The direction of the public road has been changed, for it no longer passes through the site of this ancient city, near which Totila, king of the Goths, was defeated and mortally wounded in a battle with Narses. Three miles from Nuceria, close to the *Ponte di Colle*, an ancient Roman bridge, are seen two arches composed of immense stones, but to what they belonged it is now impossible to determine. In respect to Assisium, *Assisi*, Dr. Cramer might have stated that the Church of *San Filippò* is built on the ruins of the Temple of Minerva, and that there

are six very fine Corinthian pillars still to be seen. It is a mistake in the author to affirm that Mevania, the birth-place of Propertius, and famed for its widely extended plains and rich pastures, was situated at the junction of the rivulets *Timia* and *Topino*.* It is upwards of a mile from their confluence, on the left bank of the *Timia*, where ancient baths, and an amphitheatre, as large as that of Pompeii, are still visible. The cathedral is built of the stones taken from what was called *Il Bagno sacro*, and the Communal Palace is full of sepulchral and magisterial inscriptions. Of course, the inhabitants point out the very house which belonged to Propertius. This rivulet *Timia*, anciently *Tinia*, was joined by the celebrated stream Clitumnus, which bursts at once from the side of the mountain, though by no means in a manner calculated to excite astonishment. In Samnium, at *Boiano*, the ancient Bovianum, we found a stream of much larger size rushing with great rapidity from the side of Mons Tifernus. It was upwards of ten feet across at once, and its waters so cold that it was impossible to retain the hand in them without the most excruciating pain. There is a lake of considerable size high up among the mountains, from which this stream is probably supplied. We may mention that a phenomenon of the same kind is found in the mountains of *Styria*, on the road from *Trieste* to *Vienna*, about six miles beyond *Adelsberg*, the Ad Pirum of the Itineraries, where a suite of subterraneous grottos, filled with most magnificent stalactites, runs underground for upwards of a mile.

The ruins of Trebia are not exactly on the site of *Trevi* (Cramer, p. 271), which is placed on the declivity of a hill near the fountains of Clitumnus, but we found them in the plain below, round the church of *S. Pietro Rosso*. At *Spolegium*, so celebrated for having withstood the attack of Hannibal on his march through Umbria after the battle of the Thrasymene Lake, they point out a gate called *Porta d' Annibale*, which the inhabitants affirm, of course, to be the actual gate attacked by that general. Besides this, there is a small arch of Drusus, and a temple to the Goddess of Concord, the entrance to which is nearly entire. Dr. Cramer, as in this instance, often neglects to mention ancient remains, which we think a great omission. Close to the banks of the Tiber stood the important city of Tuder, *Todi*, famous for its worship of Mars. In this case the modern town occupies the exact site of the ancient, which is proved by the remains of its walls in different parts; and the ruins of the Temple of Mars, of which five niches have been preserved, and remains of pillars which shew it to have

* The map of the author does not agree with the text in this point, but we have in all such cases considered the words as his real opinion.

been of the Doric order. A little farther down the Tiber was Ameria, one of the most ancient cities of Umbria, which boasted of an origin greatly anterior to that of Rome itself. Dr. Cramer ought to have noticed the magnificent remains of the Cyclopic walls to be seen here, by far the most perfect specimen of any that we met in Italy. 'The walls are still from fourteen to twenty feet in height, and built of gigantic blocks of polygonal stones fitted into each other*.' In giving an account of Interamna, *Terni*, Dr. Cramer has omitted the most important piece of information connected with it, that it was the birth-place of Tacitus the historian, and also of the emperor of the same name, if we are inclined to believe Vopiscus in his life of Florian.

Having now arrived on the frontiers of the country of the Sabines, we shall make a short excursion into this part of Italy, to point out a few errors and omissions which a little more care would have enabled Dr. Cramer to avoid. We are now close to the river Velinus, and the lake of the same name, which Cicero tells us was first drained by Curius Dentatus; but Dr. Cramer seems to think that he 'caused a channel to be made for the river Velinus, through which the waters of that river were carried into the Nar over a precipice of several hundred feet.' This, in fact, is the celebrated fall of *Terni*; but if Dr. Cramer had ever examined the natural appearance of the country, he would have been convinced that the waters of the river Velinus must at all times have flowed where they do now. We examined this part of the country pretty minutely, and we believe that Dentatus could only have deepened the channel of the river, which is here far below the natural surface of the ground, so as to draw off more of the water from the *Rosei Campi* to which Cicero alludes. If the *Lago Pie di Luco* be the ancient Velinus for which he constructed this channel, we cannot imagine any reason for the expense and labour which he must have expended on it. The mountains close so completely on all sides, in many parts being nearly perpendicular, that the inhabitants never could have reclaimed a sufficient portion of land to indemnify them for their labour. A few wretched hovels, and the ruins of a castle of the middle ages, are now found on its banks; but the Villa of Axius, the friend of Cicero, has entirely disappeared, if we

* Our readers are aware that Cyclopic walls are found built in different ways. The rudest specimens are built of huge masses of rock roughly hewn and piled together, with the interstices at the angles filled up by small stones, but without mortar or cement of any kind. The best example is at Tiryns, in Argolis. Another species is in stones of various sizes, also shaped polygonally, and fitted with nicety one to another, but not laid in courses. Ameria belongs to this last species along with Mycenæ and Argos.

are correct in supposing it to have been situated here. We confess that we are inclined to look for the Lacus Velinus higher up in the extensive valley stretching down from Reate. This plain the ancients called *Rosei Campi*, some say from its dewy freshness, and as there were and still are several lakes in different parts of it which sometimes overflowed their banks, it was of great importance that this should be prevented. Here then we ought to look for the Lacus Velinus. Not far from this is *Morro Vecchio*, supposed to be the representative of the ancient Marrubium; but as Dionysius states, that it was at the end of a lake which he places under Corsula, *Contigliano*, and therefore in the *Rosei Campi*, *Morro*, by no means agrees with this account of Dionysius. It is at least three miles distant from the plain in the mountains, and exhibits no remains of an ancient town. On a hill close to *Contigliano*, we found ruins and an ancient tomb; but the lake which Dionysius places beneath it with the island Issa, is no longer visible. This vicinity was studded with the ancient cities of the Aborigines*, but as most of them had been destroyed at the time when Dionysius (i. 14) wrote, it is very difficult now to fix their position. They were all at a moderate distance from Reate, which Dionysius seems to take as a central point. Thus Palantium, from which the Palatine Mount at Rome derived its name, was situated twenty-five stadia from Reate, and is supposed to have been placed on a hill called *Palazzo*, to the right of the *Rosei Campi*. The hill is now covered with wood, and on its top there is a tower of the middle ages. At its foot we found a few letters of an ancient inscription, but too few to enable us to decide for what purpose it had been erected. Of Batia, Dr. Cramer. (p. 317) confesses himself unable to fix the position. It was, according to ancient authorities, thirty stadia from Reate. Now up the Velinus, near the right bank, we found a farm-house called *Vuti di Pozzolo*, and, as the distance exactly suits, we would fix the ancient Batia here. Proceeding two miles further up the right bank of the river towards *Civita Ducale*, we came on the ruins of an ancient city, which is situated about two hundred yards from the present road. Nothing but the foundation stones of a polygonal form now remain. Again, about two miles further on, nearer to *Civita Ducale*, we discovered the remains of another ancient city, and as the distance from Reate agrees with the forty stadia† given

* We use the word Aborigines in the same sense as Dionysius, without stopping here to inquire whether he is correct in his opinion. Dionysius thinks them to be the same people as the Oenotri. (i. 13.)

† Dr. Cramer places Tiora three hundred stadia from Reate; but there are several reasons for believing that this is not the correct number.

to Tiora Matiena by Dionysius, it seems not improbable that this may be the site of that ancient town. If this be correct, we can have no difficulty in giving a name to the other city which we discovered. It is Lista, the metropolis of the Aborigines, twenty-four stadia from Tiora, and we are then able to perceive why the inhabitants fled to Reate, when their city was taken and sacked by the inhabitants of Amiternum. (Dionys. i. 14.) The position given to Lista, by Dr. Cramer, is far too distant from Reate, to explain satisfactorily this event. Higher up the river we come to a plain, one mile and a-half in breadth, formed by the receding of the mountains where Cutiliæ was situated, and a lake with a floating island on its surface. There are three distinct lakes in this plain, but no appearance of any floating island. In many different parts the water bubbles up exactly as if it were boiling, though by no means to the same height as in the Lake Ampsanctus, of which we shall have to speak hereafter. Close to these mineral waters there are extensive ruins, probably of the baths to which Vespasian frequently resorted, and where he died. In the plain, under the village of *Paterno*, are the ruins of the ancient Cutiliæ, an aboriginal city of great antiquity.

We now return to Reate, and proceed along the *Via Salaria*, which led to Rome. The modern road does not follow exactly the same direction as the ancient, which seems to have gone up the banks of the rivulet *Telonius*. This is proved by the existence of an ancient bridge, called *Ponte di Sambuchi*, at a considerable distance from the present road, and which we stumbled on by mere accident. It was a curious example of the labour and pains taken by the Romans to render their roads perfect. Though the stream over which it was thrown was so small, that the arch was only four feet in width, the walls extended fifty feet on each side, and were built of immense blocks of stone. The bridge is consequently in as perfect a state as when it was built. About eight miles farther on, we reach the small village of *St. Lorenzo*, where there are very considerable remains of Roman brick-work, and one spot is called *Titabulnea*, because there were baths here to which the emperor Titus used to resort. At *Osteria Nuova*, about eight miles distant, we find the small inn evidently constructed in an ancient tomb; the stones of which it was built are of a gigantic size, and in the plain beyond, at a spot called *Madonna della Colonna*, are the ruins of an ancient town, which inscriptions prove to have been *Trebula Mutusca* or *Suffena*, both of them belonging to the Aborigines. The position of *Cures*, distinguished as the birth-place of *Numa*, was long a subject of dispute, till *Holstenius*, led probably by the

resemblance of the name, fixed it at *Correse*. The ancient town was not exactly on the site of the modern village, which lies in a hollow, but about half a mile distant, on the ridge of a rising ground towards *Madonna dell' Arce*, where are observed the remains of ancient buildings. According to Dionysius, the cities of the Aborigines stretched as far as this vicinity, and in passing along towards the heights of Lucretilis, now *St. Gennaro**, we discovered the remains of several. Leaving *Correse* behind us, we crossed the great public road to Rome, and proceeded along a narrow path which led towards the village *Libretti*. On passing a small stream, called by the peasants *La Moletta della Pantanella*, there are seen in the wood immense blocks of stone, and the foundations of buildings; half a mile farther on, you reach a spot called *S. Biagio*, where the hill is covered with ruins, in a much more perfect state of preservation than those found at Tusculum. The distance from Reate would incline us to place the village Suna here, where Dionysius tells us there was an ancient temple of Mars. Then in the plain close to the village *Libretti*, under Mount *Terravale*, you come upon the remains of another ancient city, which may be the Mephyla of Dionysius. Approaching still closer to the first ascent of the heights of Lucretilis, not far from the modern village *Morricone*, you find a spot called *Il Rottone*, covered also with ruins, which may be the ancient Orvinium, where Dionysius places tombs of great magnificence. Near this spot there are two long vaulted chambers, with curious fretted roofs and mosaic pavement, but which are in too perfect a state to allow us to imagine they are the tombs alluded to by Dionysius. We may now ascend the ridge of Lucretilis and get down into the valley of Digentia, where Horace's Sabine farm was placed; but near the highest point of this mountain, we fall in with what the peasantry call *La Vena scritta*, which is an inscription engraved on the natural rock. The rock is twelve feet high, and ten broad; the letters are four inches in height, and between each there is a point. They are the following:—

F . Q . S . M . A . R . R .

F . C .

with a few more, too much obliterated to be made out. The form of the letters, as far as we were able to judge, would not justify us in ascribing to them any great antiquity. Not far

* Why Dr. Cramer says Lucretilis is now *Libretti*, we do not know. *Libretti* is the name of a small village, but *S. Gennaro* is the appellation of the mountain.

from this spot, on an opposite hill called *La Sponga*, we observed considerable ruins, but as they were separated from us by a deep glen, and the shades of evening were fast closing round us, we left them to be examined by some future traveller. We are surprised that Dr. Cramer should have passed over so cursorily the topography of Horace's villa, and its vicinity, certainly one of the most interesting spots in Italy to the classical reader. The ruins of the Temple of Vacuna are not exactly on the site of *Rocca Giovane*, as the author says, but at a trifling distance from it; and in a vineyard below the village *Licenza*, they point out some ruins and mosaic pavement said to belong to the farm-house of Horace.

To investigate the sites of the ancient towns of Latium, and the antiquities of Rome itself, would occupy more space than we can at present afford; and we shall pass on to the more southern provinces. There is no part of Italy which has more frequently been the theme of praise with ancient writers, than the rich and fertile district of Campania. The beauty of its climate, and the productive nature of its soil, called forth their warmest commendation: 'nihil mollius cœlo, ubi bis floribus vernat; nihil uberius solo; nihil hospitalius mari,' says Florus; while Pliny calls it, 'Felix illa Campania—certamen humanæ voluptatis.' Dr. Cramer begins his description with the river Savo, which separated Campania in the time of Augustus from Latium, and here he might have told us that the remains of the bridge built by Domitian are still to be seen, as also a portion of the magnificent bridge constructed by the same emperor over the Vultur-nus, which Statius has eulogized in some very indifferent poetry. It is wrong to say that the ancient city of Vulturnum was situated at the present *Castel di Volturmo*; the real site was at a spot called *Cività*, at a short distance from the modern castle. We agree with Dr. Cramer in thinking that Liternum, so celebrated as the town to which Scipio Africanus retired in voluntary exile, and where he is supposed to have closed his career, was situated at *Torre di Patria*. It is now only a few straggling huts, where sportsmen leave their horses, when they come down from Naples to amuse themselves with shooting quails. The tomb of the illustrious general is pointed out at a spot called *Le Rotte*, but we need scarcely add that there is no appearance of any sepulchral monument. It is a vaulted chamber, twelve by fifteen feet, plastered with pozzolana mixed with pieces of brick, and is more than half filled with earth. At the time when we saw it, it was used as a place for catching porcupines. There were no columbaria, nothing,

in fact, to mark that it ever had been a tomb. A large building has been connected with it, but the remains evidently prove it to be of the later ages of the empire. At a short distance from *Le Rotte*, there are five lofty mounds, rising like towers, which are called by the inhabitants *Torriani*, but it is impossible to say, from their appearance, what purpose they may have served. The only other piece of antiquity here is *Ponte a Selice*, a bridge which conducted the *Via Domitiana* across the river *Clanias*. The buttresses on both sides are nearly entire, and chiefly built of brick and rubble work. We made diligent search for the inscription which *Scipio* is said to have caused to be engraved on his tomb, and which gave name to the modern village,

Ingrata Patria, ne ossa quidem mea habes—

but we were unable to discover it. Dr. Cramer is mistaken in supposing that *Clanias* is now called *Lagno* only. It has, in fact, three different appellations; in the earlier part of its course, till it reaches *Aversa*, it is called by the inhabitants *Clanio*, then it receives the name of *Lagno*, and near the lake we found it to be *Fiume di Patria* or *Literno*.

Proceeding along this flat, uninteresting coast, towards *Cumæ*, we pass through what was formerly the *Sylva Gallinaria*, the noted haunt of robbers and assassins. There are still a sufficient number of majestic pines to give us some idea of what it was in former days. Hence, Dr. Cramer tells us, *Sextus Pompey* was furnished with the fleet with which he afterwards infested the Mediterranean; but if the author had referred to *Strabo*, he would have found a very different statement—'Ενταῦθα τὰ ληστήρια συνεστήσαντο οἱ Πομπηίου Σεξτου ναύαρχοι καθ' ὃν καιρὸν Σικελίαν ἀπέστησεν ἐκεῖνος. Now it is needless to remark that the meaning of this passage is that the captains of *Sextus Pompey* established there their 'head-quarters on the land,' for recruiting, provisions, &c.; in fact they here had their depôts, at the time when he caused *Sicily* to revolt (about 40 B.C.) As you approach to *Cumæ*, you observe ruins of houses and arches, remains probably of the aqueducts, and close to that ancient city, the *Lago di Licola*, supposed to have been formed by *Nero*, in pursuance of his mad project of cutting a canal from the *Lake Avernus* to *Ostia*, at the mouth of the *Tiber*, a distance of upwards of one hundred and forty miles. We may truly say with *Tacitus*, 'manent vestigia irritæ spei.' The ruins of *Cumæ* are found principally on the hill, and not at the base, as Dr. Cramer remarks. Every one is familiar with the 'cave of the *Cumæan sibyl*, and the de-

scription of it by Virgil. From all that can be collected, we would place Cicero's Cumæan villa on the heights between Cumæ and Baiæ, where ruins are found, rather than fix it, with Dr. Cramer, in the vicinity of Misenum. The site of this latter town the author has omitted to give; we would place it at *Casaluce*, and consider the harbour where Pliny the Elder was stationed at the time of the great eruption of Vesuvius, (79 A.D.) to be what is now called *Mare Morto*. Neither does the author inform us of the site of Bauli, where Nero received his mother Agrippina, before she fell a victim to his cruelty. It was situated at the modern village of *Bacola*, and we may add that the Lucrine Lake is now called *Lago di S. Filippo*, though no longer celebrated for its oysters. The lovers of that shell-fish must now cross to the other side, near Cumæ, to the *Lago Fusaro*, by some supposed to be the ancient Acherusia, and there they will find oysters equal in exquisite flavour to those mentioned by Horace and Juvenal. We confess that we are unable to understand how the lake Avernus could have been filled with the waters which flowed from Mount Gaurus. We have seen this portion of the country at all seasons of the year, and, unless some very great change has taken place, of which we are not aware, we do not conceive that it was possible. Dr. Cramer ought to have told us that the ruins of Cicero's villa, to which he gave the name of Academia, and where he no doubt composed the dissertations which bear that title, are now found at a place called *Lo Stajo*, at a short distance from Puteoli. He might also have added that the Emperor Hadrian, who died at the Temple of Serapis, was buried in the villa. (Spartian. in Hadrian.)

The position of the tomb of Virgil, at Naples, has long been a subject of dispute among antiquaries; it is placed by Donatus at the distance of two miles from that city on the Via Puteolana, between the first and second mile-stones. Dr. Cramer seems to believe that the monument now exhibited as the tomb of that poet can never have been on the Via Puteolana, if it traversed the grotto, though he allows it was at no great distance from it. But the author did not observe, if he ever examined the spot, that the entrance to the grotto has evidently at different times been lowered to its present level, and there is every appearance that, in former times, the entrance was much higher, close to the tomb; in this way we may relieve him from an apparent difficulty.

In correcting Cluverius as to the true site of the ruins of Pompeii, it is not a little surprising that Dr. Cramer should have himself committed a blunder more inexcusable than that of this ancient geographer. Pompeii is not at the distance of

two miles from the river *Sarno* ; it is not more than half a mile, and about one mile and a half from *Scafati*, where Cluverius had imagined it to have been placed. If the author had read attentively the interesting account given by Pliny the younger of his uncle's death, he would there have found that he fell a victim to his ardent thirst for knowledge, not in the villa of his friend Pomponianus at Stabiæ, (as Dr. Cramer states,) but on the shore towards Vesuvius. Near this village there was a hill called Mons Lactarius, from the excellence of its pastures, which Dr. Cramer says rises behind the village of *Castellamare*. It seems, however, to have been two miles distant, where we now find a mountain called *Monte Lettere*, and a village of the same name. The little village of Equa, the *Æqua* of Silius Italicus, so far from being *ten* (ii. 182) miles from *Castellamare*, is not more than three and a half. At the Promontorium Surrentinum, the author might have added that there are still considerable remains of the ancient temple of Minerva, and more particularly a subterraneous descent to the landing-place, which is now partly blocked up. Rounding this point, we come upon three small islands, the celebrated Insulæ Sirenusæ, now *I Galli* ; on one we found the ruins of a tower of the middle ages, but they were all equally deserted and barren, as in the time of Strabo. Indeed, in summer, the heat reflected from the declivity of the lofty mountain S. Angelo is so excessive, that it would require a greater temptation than they present to induce any one to inhabit them.

We have now finished our brief examination of the coast of Campania, and shall proceed to notice a few of the more interesting spots in the interior, before we pass into Samnium. The position of Suessula is four miles from Acerra, in the middle of a wood, which had more resemblance to an English park than any thing that we saw in Italy. The spot is called *Castellone di Bosco*, there having been built here, during the middle ages, a very strong castle. Here and there you stumble over the foundations of the ancient houses, and we observed the fragment of a sepulchral inscription ; but the inhabitants of Acerra carried off those best preserved to lay the foundation of a cross, which they were erecting for their cathedral. Acerra itself is no longer subject to the inundations of the Clanius, as in the time of Virgil, as canals have been cut, which receive the superfluous waters ; but the purity of the air has not been increased, as they make use of these canals for steeping flax. The author has not thought proper to hint at the existence of the celebrated amphitheatre of Capua, one of the most perfect in Italy, but he mentions that there were two temples

consecrated to Diana and Jove. The ruins of the former are found at *S. Angelo in Forma*, about one mile and a half from *S. Maria di Capoa*. The pulpit is supported on four pillars of the purest white marble, and the few houses around it are built of the stones of the ancient temple. The author properly remarks that the ridge of Tifata, which overhangs Capua, was a favourite position of Hannibal; and as a confirmation of this fact, we may mention that, at a small distance from *Sommacco*, on a hill called *Montagnino*, and at a spot called *Santa Croce*, the camp of Hannibal is still pointed out by the inhabitants. On one side it is a perpendicular rock, and on the other you can trace the remains of the entrenchment, in the form of a half circle. At the highest part facing the south, there is a small level space, called by the inhabitants *Padiglione d' Annibale*. The encampment must have been completely isolated, and could only be approached on one side. The view from this spot is magnificent, extending over the whole of the fertile plains of Campania. We have only room to notice one other spot in the north of this province: *Venafrum*, now *Venafro*, is well known to the reader of Horace for the excellence of the oil which its territory produced. The inhabitants still assert that the produce of their olive trees is as excellent as in former times, but on this point we cannot pretend to give an opinion. *Venafro* is situated very picturesquely on the declivity of a mountain in the beautiful valley of the Volturnus; it exhibits very few ancient remains.

We have now reached the confines of the country of the Samnites, one of the bravest and most powerful nations that Italy produced. It is impossible not to admire the unwearied constancy with which that people maintained the contest against the Romans, if not for empire, at least for freedom and independence. It was not till they were completely subdued by Sylla, that Rome could consider herself secure, and it is said that general declared that Rome could enjoy no rest as long as a number of Samnites could be collected together. The nature of the country was well calculated to render its inhabitants brave and fearless. It was a pleasant contrast to the parched plains of Apulia, in the month of July, when we reached the lofty and wooded mountains of Samnium. The purity and coolness of its air gave fresh vigour, and at once convinced us how superior in strength its inhabitants must be to those who dwell in the low countries. Its ancient topography, however, is by no means interesting, and we shall not, therefore, detain the reader, except to make one or two remarks. At *Æsernia*, now *Isernia*, there are some sepulchral

inscriptions and broken pillars, but nothing of sufficient moment to attract attention. At Bovianum, now *Boiano*, which Livy describes as an opulent and important place, part of the ancient walls are still to be seen. It is placed at the foot of the lofty range of mountains, called *Molise*, and we can easily believe, from its situation, that it may be deprived of the light of the sun during some of the winter months. It was here that we found one of the sources of the river Tifernus, to which we before alluded, bursting with great force from the side of the mountain. In the south of this province we find the Furcæ Caudinæ, the true position of which has caused much controversy among antiquaries. Dr. Cramer gives a very fair statement of the whole subject: we are prepared, however, to dispute the correctness of the opinion which he advocates, but we cannot now enter on the subject. From an examination of the ground, we are persuaded that Cluverius was right in placing the scene of the disaster in the narrow defile beyond *S. Agata dei Goti*, in a glen formed by the rivulet *Faienza*, a tributary to the Volturno. At Beneventum, which remained firmly attached to the Romans during the whole of the second Punic war, there is a very magnificent triumphal arch erected to Trajan, an obelisk of the age of Domitian, the remains of the theatre, and part of the ancient bridge across the river Sabatus. Considerably to the south, on the banks of the Calor, we find the small village Taurasium distinguished as the spot where Pyrrhus was totally defeated by Curius Dentatus, and to which the Romans in later times removed a considerable body of Ligurians. At the modern village of *Taurasi*, there are considerable remains, and several sepulchral inscriptions, one of them to a person of the name of Virgilius. In speaking of the position of Ampsancti Lacus, Dr. Cramer states it is near the village of *Frigento*: to be correct, he ought to have said that it is three miles distant, and is now known to the inhabitants by the name of *Mefiti*, from its sulphureous exhalations. From being ignorant of its modern appellation, we had much difficulty in discovering its position, and had nearly been baffled, after travelling upwards of thirty miles to examine it. We approached it from *Taurasi*, and many miles before we reached the spot, the volcanic nature of the soil, and the bareness of the country, gave us warning that we must be in the vicinity of this lake, of which Virgil (*Æn.* vii., 563) gives us so beautiful a description. 'The noise, however, was by no means of so tremendous a character as the poet has described; the water was thrown up in jets, in several parts to the height of about four feet; but there was not much sound accom-

panying it. The sulphureous exhalation was so strong, that we were obliged to keep to windward, and on attempting to descend towards the brink of the lake, which was fifty feet below us, we soon began to feel the effects, and were happy to escape beyond its influence*.

We have now reached the province of Lucania, to which we shall attach the district of the Bruttii, and make our remarks on both at the same time. It will be most convenient to run along the western coast to *Rheggio*, and then proceed up as far as Tarentum. Landing at the mouth of the river Silarus, which still possesses, as formerly, the property of incrusting, by means of a calcareous deposit, any pieces of wood or twigs thrown into it, we ought to find the Portus Alburnus. There is no appearance, however, at present, of any such haven, nor does it seem possible that the shore should ever have admitted of its construction. Here also was situated the Templum Junonis Argivæ, said to have been founded by Jason and the Argonauts. We tried to discover some remains on the left bank of the Silarus, where Strabo places it, but we were unsuccessful. At present there is only a small tower, evidently of no great antiquity. The hills to the south-east of Pæstum were called formerly Petilini Montes, to which Spartacus retired, after being defeated by Crassus, and they derived their name, it is said, from a town Petilia. In his map, Dr. Cramer has quite mistaken the position of these mountains, and of Mount *Stella*, by which name they are now known. *Stella* is to the west of the river *Alento*, and not to the east, lying so close to the sea, that it seems at your feet, and rising to such a height, that, when the weather is clear, the distant island of Stromboli may be seen distinctly. On its declivity are the ruins of a castle of the middle ages, called *Castellucio di Stella*, and on its summit a chapel, and the remains of a monastery to which it belonged, but we in vain sought for any fragment which should prove that we were on the site of the ancient Petilia. Velia, which is said to have been founded by the Phocæans, when they fled from the armies of Cyrus the Elder, and celebrated in later times for its school of philosophy, is not at the distance of *three* miles, as stated by the author, from the river Heles; it is scarcely one mile, and about one quarter of a mile from the sea, at the spot now called *Castellamare della Bruca*. The city stretched along the brow of a hill, and its walls may be traced here and there for upwards of two miles. There are a number of sepulchral inscriptions in Greek characters, scattered in the fields: one ruin which they

* See Journal of the Royal Geographical Society of London, vol. ii. p. 62.

called *Catacombe*, is a vaulted chamber, now half filled with earth; on the roof there is an inscription in a circle, some letters of which we were able to make out, but the greater part was illegible.

Proceeding along the coast till we arrive within two miles of Cape Palinurus, we reach a tower which the inhabitants have honoured with the title of *Sepolcro di Palinuro*; it is built of brick, and is evidently of a late age. Though it is several miles from any village, it is curious that there should be a fair held here annually. It is well known that a number of the vessels of Augustus were shipwrecked against this headland. The inhabitants show a cave, which can only be entered from the sea, into which they affirm the bodies of the sailors were tossed, and in the lapse of ages were petrified by the nature of the rock. As a proof of the correctness of their statement, they point out what they assert to be the legs and arms of these sailors. It will be at once conjectured that it is one of those grottoes found in all limestone countries; it is filled with magnificent stalactites of various forms, some of them, no doubt, resembling the limbs of human beings: but to those who have seen the very extraordinary shapes which the stalactites assume in the grotto of Adelsberg, and other similar natural caves, it would not be considered as worthy of much notice. At the mouth of the Melpes, there is said to have been a city called Palinurus ad Melpem: the ruins found on the hill above this stream are certainly of the middle ages, though there may have been a Greek town of an earlier date on the same site. The ruins of Pyxus or Buxentum are found on the exact site of *Policastro*, and not near it, as Dr. Cramer states. In the cathedral, there are several marble pillars with inscriptions, built into the walls upside down. The ruins of Scidrus are found along the north side of a beautiful little bay close to the village of *Sapri*. The edifices are evidently of Roman construction, and on one side a mole has been thrown out into the sea to form the harbour. Blanda, a small village mentioned by Livy (xxiv. 20.) is placed by Dr. Cramer at *Maratea*: the true site, however, seems to have been nearer the coast, where some ancient remains are found, and a tower which they call *Torre di Venere*. The position of Laus, too, we found to be not exactly at the village of *Scalea*, according to the author, but half a mile further on in the plain below, close to the banks of the river of the same name.

Considerably further south, there was a city called Temesa, or Tempsa, of great antiquity, celebrated for its copper mines, to which Homer is supposed to refer in the *Odyssey*. Its

situation has not yet been fully determined. We found, ten miles to the north of *Amantea*, a tower called *Torre di Mesa*, and some appearance of ancient ruins. In the mountains in the vicinity, the inhabitants state that there is every appearance of mines, but our time would not permit of our proceeding to investigate the truth of the statement. The modern name certainly might very easily be a corruption of *Temesa*. Dr. Cramer is wrong in placing *Terina* at the modern village of *Nocera*, which is three miles, and not five, from the coast. The ruins of *Terina* are found close to the shore, on a hill called *Torre del Piano*, which has evidently been levelled for the purpose of building. The proprietor of the ground, with whom we spent the night at *Nocera*, stated that many coins and small earthenware lamps, were found at this spot. The remains of the aqueduct can still be traced. There can, we think, be no doubt that *Vibo* (as Dr. Cramer says) was situated at *Monte Leone*; designated by Cicero 'illustre et nobile municipium.' There was a festival here in honour of Proserpine, when the women assembled to gather flowers, and twine garlands for their hair; in the festival of the Madonna, we found that nearly the same ceremonies were performed as in ancient times to the pagan goddess.

We now cross to the opposite coast, and, as we descend from the lofty ridge of the Apennines, we cannot help being struck with the melancholy and deserted appearance of this portion of Italy, formerly so populous and well cultivated. Dr. Cramer seems not to be certain respecting the position of *Locri*, one of the most powerful cities of *Magna Græcia*. Now we think that there can be no doubt that it was not situated at *Gerace**, which is evidently a village of the middle ages, but five miles distant on the coast, where very considerable ruins are found. The Temple of Proserpine, one of the wealthiest and most sacred shrines in Italy, which was plundered by *Dionysius the Elder*, is pointed out by the inhabitants, though they can produce nothing to prove the truth of their assertion. The walls of the city can be traced on

* Niebuhr, in one of his notes, denies the truth of Swinburne's account of the small village of *Bova*, found about thirty miles to the south of *Locri*. As Swinburne states it to be a colony of modern Greeks, while Niebuhr imagines it to be a remnant of the old Greek nation settled here in the glorious days of *Magna Græcia*, we may take this opportunity of confirming Swinburne's account. We met at *Gerace* one of the inhabitants of this village, and he stated, that the tradition of his countrymen was that they had come over in the time of Scanderbeg, as many Albanians did at the same time, whom we find in various parts of the kingdom of Naples. We observed also, that his language was the exact Romaic dialect with only very slight variations, which would scarcely have been the case if *Bova* be a remnant of the Italian Greeks.

one side quite distinctly close to the shore, and about half a mile inland the foundations of two temples or public buildings are observed where the ground begins to rise gently. Dr. Cramer is not correct in supposing that *Gerace* is situated on the Mons Esopis of Strabo, if *Gerace* is not *Locri*. As to the position of *Caulon*, we would fix it at a spot called *Calamona*, about a mile from the sea, and three from *Castelvetere*, where many sepulchres have been found containing coins of the Greek cities. Between this hill and the sea there is an extensive plain where the memorable overthrow of the *Crotoniatæ* took place, when they were defeated by a force of ten thousand *Locrians*. The ruins of *Scyllacium* are found nearer to the coast than the modern village of *Squillace*, where they are generally placed. About twenty miles from this town, at a village, *Tiriolo*, which is equidistant from both seas, there are numerous Greek coins found, but its ancient name is unknown. Here too was discovered the celebrated tablet, prohibiting the Bacchanalian orgies throughout Italy, which we saw, if we recollect right, in the Public Museum at Vienna. There is a lofty mountain behind it, from which you can distinguish Mount *Ætna* and *Stromboli* when the day is clear. The next point of any importance along the east coast is the Promontorium *Lacinium*, on which was situated the Temple of *Juno*, to whom *Æneas* presented a brazen vase on his arrival in Italy. Here *Hannibal* caused an inscription to be engraved, recording the number of his troops and their several victories and achievements. The ruins are still to be seen at this promontory, now called *Capo di Colonne*. Some of the foundation stones are ten feet in length, and five rows still remain. Above these appears 'opus reticulatum,' of which immense masses lie scattered up and down. There is a large piece of wall running down to the sea about thirty feet in height. A single *Doric* column remains, but it is difficult to imagine how it should have been placed in its present position. It is raised like a monument above what appears to be the ancient base of the Temple, on a pedestal of four rows of stones, each about the breadth of one foot. The stones are placed on each other without mortar. The length of the Temple on the west side, where it is tolerably perfect, has been about four hundred feet. The side which faces the point is almost entirely destroyed. There is now a small chapel to the *Madonna del Capo*, whose festival the people of *Cotrone* celebrate in the month of May, but we could not discover that there were any particular customs observed. The land, at the distance of about one mile and a half before

you reach the point, as you approach it on the land side, sinks suddenly to a perfect level. The country through which you pass before you arrive near the Temple is hilly and undulating. There are now no groves of aged trees, nor spacious meadows. It is perfectly bare, and without wood as far as the eye can reach.

The city Croto, now *Cotrone*, has dwindled to an insignificant village, confined within the walls of what was its ancient fortress. There are some inscriptions said to be in the castle, but as the commander of the forces stationed here was confined to bed by sickness, we did not consider the gratification of our curiosity sufficient to justify us in disturbing an invalid. It required an order from him to enable us to enter the precincts of the castle. The ancient city extended a mile to the north towards the rivulet *Æsar*, which is only worthy of notice as being the scene of some of the most beautiful bucolics of Theocritus. The valley through which it flows is at present neither beautiful nor picturesque. In this vicinity there was another Petilia, not to be confounded with the town of the same name in Lucania. It sustained a memorable siege in the second Punic war, when it refused to follow the example of the other Bruttian cities in joining the Carthaginians. 'Itaque Hannibali non Petiliam, sed fidei Petilinæ sepulchrum capere contigit,' says Val. Maximus (vi. 6). Its ruins are found at the small village of *Strongoli*, where the author places it, about three miles from the coast on the pinnacle of a rock. There are several sepulchral inscriptions in Greek characters, and the inhabitants point out the ruins of a building which they call the Temple of Philoctetes, by whom the city is said to have been founded. We observed several pillars of beautiful cipollino marble lying before the cathedral, and one of the inhabitants brought us a curious silver medallion which had been discovered here. On one side is a warrior offering up incense on an altar, with a galley in the distance, and the following inscription: EXSOLVVNT GRATES CAESAR ET IMPERIVM. On the reverse is a warrior seated at the side of a stream, with some buildings at a short distance, with this inscription: HAC TANDEM FESSVS MARS AD THERMAS ABLVISSEM. We do not pretend to be in the least acquainted with the subject of ancient medals, but if this be rare, it must be very valuable, as it is in a perfect state of preservation. It looks, in fact, as if it had only just issued from the mint.

The site of the luxurious Sybaris was long a subject of dispute among antiquaries, nor indeed is it yet clearly made out.

Sybaris is said to have been destroyed by the inhabitants of Croton turning the waters of the Sybaris into the spot where it stood. The Crathis and Sybaris, which once flowed into the sea by separate channels, now unite at the distance of about one mile from the sea. Being on the right bank of the Crathis, we were anxious to cross, that we might proceed down to the junction, where the facts stated by Strabo (vi. 263) have led antiquarians to look for the ruins of Sybaris. The Crathis is here confined within narrow banks, and as the soil is soft, it has worn for itself a very deep channel. We were obliged to ascend a couple of miles before we reached a ford, and we had then to penetrate through thick brushwood to reach the point of junction, which is called *Abbottatura*. We did not discover a fragment of antiquity in any part of the *Piano di Gaddella*, as it is called, though we were afterwards told that, when the water in the river is low, they observe at the bottom the remains of ancient walls. We cannot, however, vouch for the truth of this statement. The ruins of Thurii are found at a spot called *Turione*, about two miles from *Terra Nuova*, and four from the junction of the two rivers. Coins and vases have been discovered, more particularly in the field called *Stragolea*, and there is now to be seen the fragment of a marble pillar. The ruins of Cossa, before whose walls Milo fell, are found at *Cività*, three miles from the modern village of *Cassano*. Proceeding along the coast, we reach the river Siris, now *Sinno*, on the banks of which it is said by the inhabitants that the people of Heraclea in ancient times had formed their gardens. This idea has arisen from the variety of plants and flowers which are every where found in its vicinity. The beauty of the spot struck us forcibly, and this tradition we afterwards discovered to prevail among the inhabitants. We attempted to penetrate to the mouth of the river where the town Siris, said to be the port of Heraclea, must have stood; but the thickness of the brushwood, and the marshy nature of the ground as we descended the banks, compelled us to return. Heraclea, remarkable as being the seat of the general council of Greek states, is said by the author to have been placed at *Policoro*, but more correctly, at the distance of about one mile from this miserable village, where a few fragments are seen of this celebrated city.

We cannot now proceed to an examination of the province of Apulia, and we have perhaps already extended this article to too great a length, but the interesting nature of the subject must be our excuse. Till something better appears on the topography of ancient Italy, we must be satisfied with Dr.

Cramer's work, which we cannot however help regretting should not have been compiled with more care and attention. Its chief merit is the collection of passages from classical authors to illustrate the history and antiquities of the ancient cities; but the references are not by any means to be depended upon. We have collected upwards of forty mistakes on this head alone in the first volume, and of course we do not pretend to have exhausted the subject*.

ELEMENTARY WORKS BY M. QUETELET.

Positions de Physique. Par A. Quetelet. En trois Volumes. Bruxelles, 1827.

Physique Populaire. De la Chaleur. Par A. Quetelet. Bruxelles, 1832.

Astronomie Élémentaire. Par A. Quetelet. Paris, 1826.

WE have already noticed the little treatise on the theory of probabilities, by M. Quetelet. The second work in our title is in continuation of a series of elementary works on physics; and the first is a general outline of the results of natural philosophy, comprising only enunciations of facts and laws. The third is a popular explanation of the principal points of astronomy. We shall, in few words, describe, rather than review, these three treatises.

Our language does not abound in works of which the object is simply to state results, without reasoning or illustration. If we except Playfair's *Outlines of Natural Philosophy*, which, most excellent as it is, is now of too old a date to represent the present state of science, and is moreover too mathematical for the general reader, we know of no work of authority which confines itself to the object above mentioned. This is to be regretted, and perhaps rather to be wondered at, because such a work, well executed, would be as useful to the discoverer in his closet or laboratory, as to the student in the lecture-room. The latest and most correct numerical determinations, which the discoverer would be glad to see collected in a small space, would not be in any way disadvan-

* We have not included the examination of Dr. Cramer's map in our notice of his description, and we subjoin this note in order to prevent any reader from supposing that our general silence as to the map is to be taken as indicating our ignorance of the errors which it may contain. Without entering into a particular examination of it, we cannot fairly pronounce an opinion here. We have, however, examined it carefully as to many parts of the coast-line, and as to many astronomical positions, and we are of opinion that, as a physical map of Italy, it is very incorrect.

tageous to the student. The facts might be stated in a shape which would be convenient for the former, and useful information for the latter ; and to such a form the treatise of M. Quetelet approaches, with this limitation only, that it seems rather to have been intended for the student than the experimenter, though the precision with which numerical results are given is well adapted, so far as they go, for the latter.

This treatise embraces the whole course of experimental philosophy, with the exception of astronomy. The defect arises probably from the continental practice of distinguishing between astronomy and what they term 'general physics.' It would certainly be advantageous to supply the omission by another volume : for there is no part of science in which the elementary books are so ill arranged as astronomy, or which so much needs such a short dictionary as is here supplied for general statics and dynamics, acoustics, electricity, magnetism, and optics. We hope to see a new edition of this work ; we should say, many successive editions ; both to supply what is now wanting, and also to keep pace with the growth of knowledge. As the state of science advances, such a work soon becomes insufficient : new discoveries are made every day ; and it is surprising how slowly they find their way into general circulation. One or two works, executed as is the one before us, and brought into such repute as would render frequent editions necessary, would produce much reading on these subjects.

The '*Positions de Physique*' is in three small 18mo volumes, of about two hundred pages each. Our object in mentioning it is to bring the fact of its existence to the knowledge of those who are curious about natural phenomena, in which definition we should be glad to count all our readers. We are convinced that any one who buys it on our recommendation, will have reason to thank us for a very large accession to his power of getting at the actual state of knowledge on any of the subjects therein contained.

The second treatise on our list, on the theory of heat, is as like the one on probability, reviewed in a former Number, as it can be, allowance being made for the difference of the subject. It is an 18mo volume of two hundred pages, containing only the most elementary results, stated in a very simple manner. Nevertheless it would give a valuable lesson to the unobservant mind : it could not fail to show how many striking facts lie in the reach of every one, totally unobserved, or at least unthought of, unarranged, and unremembered. What we have said in praise on the treatise on probabilities will also apply to the one of which we are now speaking.

The treatise on astronomy is a duodecimo volume of three hundred pages. It goes more into detail than the preceding, and has the advantage (as appears in every chapter) of having been written by a person thoroughly acquainted with the present state of practical astronomy. M. Quetelet is himself at the head of a public observatory: and though we believe he was not in such a position when this work was written, it is most evident that he then knew the heavens otherwise than through books. When we recollect what sort of instruction in such matters was the only one attainable in our school days, and see that the silly quotations from all manner of poets have given way to numerical explanations of phenomena, and that the suppression of difficulties for the purpose of rendering explanation more easy has been superseded by successful attempts to meet and overcome them fairly, both in this treatise and others, we cannot help feeling that, much as is yet to do, much has been done. The false attempts to excite astonishment have disappeared, or rather, we should say, the admiration of the student is directed to the order of the system, and to the simplicity and general laws which govern the motions of its parts, not to the large round numbers which are necessary to measure celestial distances, when we use our own little mile as the unit. We remember when a boy's book on astronomy gave about as much notion of the subject, as might be gained of zoology from the harangue of the red-coated *savant* who exhibited wild beasts, both descriptions being of the same character.

We should like to see a good English translation of this work. It might be put into the hands of a young person previously to reading the work of Sir John Herschel. Perhaps a very few pages in explanation of the most usual geometrical terms would be a desirable preliminary. But unless the work met with a translator who knew how to preserve the clearness of expression of the original, which is a talent of the author, and a peculiar feature of the language in which he writes, we should decidedly recommend instructors to prefer the French work in all cases where it could be used.

In so short a sketch we have no opportunity to criticise details. We can only, therefore, in recommending all three works, express generally our sense of the service M. Quetelet has rendered, and is likely to render, to the diffusion of scientific knowledge, by employing the attainments which have made him so well known to philosophers, in the instruction of the merest beginner.

MISCELLANEOUS.

FOREIGN.

FRANCE.

Education in Paris.—In November last, 3300 young men were entered as attending the '*Ecole de Droit*,' in Paris, and 2101 as attending the '*Ecole de Médecine*.' At that time the number of pupils in the Polytechnic School, was 342, and in the Normal School, 60. The number of youth in a course of education in the five Royal Colleges, was as follows:—In the college '*Louis le Grand*,' 502 boarders, and 422 externes or day-scholars; in that of '*Henri le Quatre*,' 360 boarders, and 380 externes; in that of '*St. Louis*,' 253 boarders, and 500 externes; in the college '*Bourbon*,' 850 externes; and in that of '*Charlemagne*,' 1000 externes. The two colleges, '*Stanislaus*,' and '*Rollin*,' had 300 pupils each. It would appear from the returns, that there are 10,670 young men and boys in Paris, who are cultivating the higher branches of education. The number of establishments for education in the French capital amounts to 596; namely, 35 academical institutions of a superior class, 63 boarding schools for males, 117 for females, and 381 other schools.

University Budget.—The '*Bulletin des Lois*,' of the 4th of December last, contained an ordinance, fixing the budget for the special funds attached to the University of France. The receipts are estimated in this document at 3,580,655 francs, (about 143,220*l*.) and the disbursements at 3,575,491 francs, (about 143,010*l*.). In January, however, the '*Moniteur*,' published a report from Guizot, the minister of public instruction, submitting a plan for a partial reform of the system. From this we learn, that the university dues, (to which every academical institution or seminary in France, contributes its quota,) are in future to be collected by agents appointed by the French Treasury; that the budget of which we have just spoken is to be suppressed, and that the income and expenditure are to be incorporated with the general budget of the state. With regard to its financial concerns, the university will, therefore, be placed on the same footing with every other public service; but it will continue to retain an independent control over every other branch of its constitution.

Prison Discipline.—'Every species of labour, even such as the law renders compulsory, ought to be remunerated; and the wages

which a prisoner earns, should be so dealt with, as to form a reserve for him, when he once more becomes a free agent. It is cruel, and subversive of the legitimate objects of all criminal law, to send him back naked into the wide world ; for he returns into it, bearing already punishment enough about his mind and person,—the stain of a bad character. In this respect, the discipline adopted in the female prison at Clermont recommends itself to general adoption. I visited the work-rooms at a time when the prisoners were all at their tasks ; these rooms are in fact three immense halls, kept in a most perfect state of cleanliness. The prisoners are distributed, in each of these rooms, into parties of half a dozen each ; and I found them seated round a table, under the superintendence of one of their own class, who had raised herself by her good conduct to the situation of what is called a *Prévôté*. They are only allowed to speak in an undertone of voice ; and the rule is so rigidly observed, that no two hundred individuals ever made so little noise. There are three respectable females attached to the establishment, whose duty it is to superintend, direct, and instruct the prisoners in their work ; and they mix up so much kindness and encouragement in the discharge of this duty, as to acquire a high degree of moral influence over the unfortunate creatures. Owing to this judicious treatment, the latter speedily acquire more than ordinary skill in their several occupations. There is no shawl more beautifully embroidered, no gloves better sewn, nor any tresses more perfectly finished for sale in England, than those which come out of the hands of a female prisoner at Clermont. The wages which they receive are determined by their skill ; the maximum amounts to tenpence a day, and the produce, whatever it may be, is divided into three parts. One portion is retained by the establishment, towards defraying its expenses ; another is laid aside for the future use of the prisoners ; and the third is paid them punctually at the end of the week, and applied by them in procuring some solace ; most commonly it is expended at a canteen, where they celebrate *la noce* as they term it—the simple recreation of purchasing and consuming fruit, eggs, salad, and wine. The prefect of the department generally pays a visit to the prison every quarter, or otherwise sanctions the table of prices at which the various articles are to be sold. The prisoners are allowed two meals a day ; they have an ample ration of soup in the morning, and a similar quantity at four in the afternoon, together with vegetables ; on Sundays, they are allowed a richer sort of soup, and some beef. The diet is evidently wholesome, for the Infirmary is never filled. The sleeping-rooms are spacious and very clean ; all the bedsteads are of iron, and provided with a mattress and slight coverlid. I observed some of them with a pillow, and was told, that this comfort is allowed to such of the prisoners as are remarkable for good conduct ; but the instant they relapse, they are deprived of it. A light is kept burning in the rooms throughout the night, and they are subjected to the severest superintendence. The guard on duty consists of twelve men armed with swords only ; but these are more than

adequate to preserve order in the prison, as it is rarely disturbed by any tumult. Those who do not conduct themselves properly are separated from the rest, closely confined, or deprived of such rewards as their former good conduct may have procured them; but those who conduct themselves in a satisfactory manner are remunerated by an advance of wages, the comfort of a pillow at night, or elevation to the office of *Prévôté*. The last is an important object, as those who have attained it form the class of prisoners out of whom the selection for the exercise of the royal clemency is made. There appears to me but one fault to be found with the management of this prison; and that is, the want of classification according to age, deportment, offences, or duration of punishment. The division of the prison into the three spacious halls which I have mentioned, offers peculiar facilities for carrying this great improvement into effect. I should add, in justice to the worthy ecclesiastic who attends the prison, that the moral and religious instruction of its inmates is most carefully and successfully attended to.'—C. A.

Elementary Education.—At the close of last year, elementary instruction was given to 1,935,000 children; which shows the proportion of one in every 17 inhabitants, for the whole kingdom. At the same period, the total number of schools was 42,092, including 11,139 private establishments. The amount expended on the national schools (or *Ecoles Primaires*) was 406,500*l.*, of which 16,153*l.* were defrayed by the state, 307,720*l.* by the districts in which the schools are established, and 82,627*l.* by their respective departments.

Courses of Lectures, Paris.—The public lectures, now in course of delivery at the 'Collège de France,' commenced on the 3rd of February, and are as follows:—

1. Astronomy, by *Binet*; three lectures in the week.
2. Mathematics, *Lacroix*; two ditto.
3. Physics, *Biot* or *Libri*; three ditto.
4. Medicine, *Magendie*; two ditto.
5. Chemistry, *Thénard*; ditto.
6. Natural History, *Beaumont*; three ditto.
7. National and International Law, *De Portels*; one ditto.
8. History and Morals, *Letronne*; one ditto.
9. Hebrew Language, &c., *Quartremère*; two ditto.
10. Arabic, *Causin de Perceval*; ditto.
11. Persian, *Silvestre de Sacy*; three ditto.
12. Turkish, *Desgranges*; ditto.
13. Chinese and Tartar dialects, *Julien*; ditto.
14. Sanskrit, *Burnouf* (the younger); ditto.
15. Greek, *Boissonade*; two ditto.
16. Greek and Roman Philosophy, *Jouffroy*; ditto.
17. Latin Poetry, *Tissot*; ditto.
18. French Literature, *Ampère* (the younger); ditto.
19. Political Economy, *Rossi*; three ditto.
20. Comparative History of Legislation, *Lerminier*; two ditto.

SWITZERLAND.

FREIBURG.—The whole canton is poverty-stricken, with the solitary exception of the district of Murtenersee, where Protestants abound, and industry is active. The town itself has but few resources, besides the Jesuits' College and its schools; and there is no doubt but the Jesuits and their liberal establishments attract hundreds of young people to the place. In fact, the worthy magistrate who wields the executive in this petty sovereignty tells every one with perfect *naïveté*, that public duty makes it incumbent upon him to keep on good terms with the Jesuits, under any circumstances, lest he should endanger an important source of livelihood to the inhabitants. It seems never to have occurred to these little republican potentates, that seminaries, conducted as those of the Jesuits are, would prosper in any hands, whether lay or ecclesiastic; for none can say that they spare either pains or money. The whole canton does not contain a single school which is not conducted by Jesuits, or under their direction; first comes the college for educating foreigners, next the Gymnasium, and then the elementary schools. Nay, even the female seminaries are under the superintendence of Jesuit sisters, who are subject to the jurisdiction of the provincial, and regulate every proceeding by his directions. But I must do these instructors justice; none can excel them in the practical management of their establishments. It would be difficult to find a single institution in Europe which can compare with their 'college for strangers' in this town; the building itself is on a princely scale, and supplied with every thing which a parent can require in the shape of halls, museums, books, a riding school, gymnastic ground, and places of recreation; the whole under the control of a rector and inspector, assisted by upwards of thirty professors, who are entrusted with the several departments of divinity, history, philosophy, ancient and modern languages, the mathematics, music, and drawing. The names of the students designed for the clerical profession are posted up on large tablets against the walls. At the time of my visit, the bulk of the pupils were holiday-making, and most of them on their travels: one troop was in Germany, a second in Italy, and a third in Switzerland; each with a Jesuit in lay attire at its head. The younger members of the establishment either spend a merry season within the precincts, or pass the holidays at a neighbouring seat belonging to the college. Such are the advantages which the Jesuits hold out to parents for the trivial consideration of twenty or thirty pounds per annum. (Extract from a Letter.)

Education in General.—In this respect the two and twenty cantons composing the Swiss Confederation may be divided into three classes. The *first* comprises the cantons of Zürich, Bern, Basle, Schaffhausen, Argovia, Vaud, Neuchâtel, and Geneva; the number of their inhabitants is 1,076,000, or fifty-four per cent. of the entire

population of Switzerland ; the schools are attended by one individual in every nine souls, and are in a flourishing state. The *second* class, embracing those parts of Switzerland which occupy an intermediate rank with respect to education, comprehends Luzern, Zug, Freiburg, Soleure, Appenzell (Ausser-Rhoden), Glarus, St. Gall, and Thurgau ; these contain 560,000 inhabitants, or nearly twenty-nine per cent. of the entire population ; and their schools are attended by one individual in every twelve. The *third* class, under which those cantons may be ranked, where the state of education is anything but satisfactory, includes Schwyz, Unterwalden, Appenzell (Inner-Rhoden), the Grisons, Tessino, and the Valais ; these contain 342,000 inhabitants, or seventeen per cent. of the entire population of the confederacy, and the number of individuals attending the schools does not exceed one in every twenty.

TESSINO.—The law which regulates public instruction in this canton enacts, that there shall be a school in every parish, in which reading, writing, and, at least, the first principles of arithmetic shall be taught ; that it shall be obligatory on all parents, trustees, and guardians, to send their children and wards to school ; that the conduct of the schools shall be vested in ministers, chaplains, or other competent persons of unblemished character ; and that the parish-boards shall be empowered to inflict penalties upon such parties as do not send their children or wards to school. The motives assigned for the passing of this law reflect much credit on the discernment of its framers. They are to the following brief effect : ‘The happiness and well being of every free state which is established on sound principles, emanate from the wisdom of its institutions, and the diffusion of good education ; for, on the one hand, everything worthy of human nature may be expected from a people whose minds are properly moulded, whilst, on the other, ignorance is the avowed parent of every vice, and the fertile source of disorder, both in the state and the individual.’ We lament to add, that the salutary enactments, to which these enlightened sentiments form the preamble, were allowed to remain inoperative for four and twenty years. They date as far back as the 4th of June, 1804.

BASLE.—‘ Our university has ceased to exist. It has been decided by the umpire appointed, as the referees named by the two cantons (Basle-town and Basle-champaign) could not agree upon their award, that the pecuniary resources of the university, consisting principally of bequests, and amounting to about 600,000 Swiss francs (40,000*l.*), should be divided between each canton, in proportion to the number of its inhabitants. Dr. Keller of Zürich is the individual to whom Switzerland is indebted for this extraordinary decision ; there is not a man of feeling or real patriotism throughout the confederacy, who will not cry shame upon his award. We are to retain nine twenty-fifths of the property, and Basle-champaign the other sixteen. The church and school endowments are to be split also into nearly similar proportions.’

GERMANY.

Early Years of F. A. Wolf.—This celebrated scholar was the son of a schoolmaster and organist in the village of Hainrode, within a short distance of Nordhausen ; he was born on the 15th of February, 1759. His father, who was in narrow circumstances, never extended his views with regard to the youth's education beyond the inculcating of half-a-dozen sound maxims, which were calculated to make him a cheerful and contented member of society ; but his mother, though a thrifty housewife, possessed a mind of more aspiring cast. In his earlier years he knew nothing but what was carefully taught him by this worthy pair ; the father, from mending the son's pens, an office at which he was an adept, without initiating his pupil in the mystery, effectually marred his penmanship for after-life. Young Wolf learned music ; but to no purpose. At the age of six, his parents took him to Nordhausen and placed him in the gymnasium, where he was grounded in the classics : by the time he had reached eleven years of age, his mind was made up to pursue a learned career, but, as the school declined after the death of its then master, he was left without any competent teachers but his books and his industry. One Frankenstein, a music-master, became his instructor in modern languages. Nothing could damp the ardour of his thirst for knowledge ; not even the injury which his health received from intense study. He used to revert, in after years, not without a shudder, to the physical pains under which it was prosecuted ; whole nights of freezing vigils spent in an apartment without a fire, with feet immersed in a tub of cold water, and one eye, that was wearied, bound up, whilst the other was kept hard at work. He retained whatever he read ; nay, it was currently affirmed at Nordhausen, that he knew the whole Greek Lexicon by heart. He added volume to volume as rapidly as his means allowed, and ceased to attend school ; for he soon found that he could teach more than was taught. In 1777, he went to Göttingen with a Nordhausen exhibition in his purse : and attended Heyne, who was too much busied with other matters to pay much attention to the young philologist. The library of that university, to which he easily obtained access, became almost his home ; for Heyne's indifference to him, and perchance his own acquirements, had sickened him of public lecturing. ' I can make nothing of the man's prælections,' Wolf would say ; and off he started for his favourite haunt, to the neglect even of the Philological Seminary, whose threshold he never crossed. So persevering a course of reading as Wolf now entered upon, is scarcely to be paralleled ; by the end of the year he had turned over the leaves of between seven and eight hundred volumes ; but the exertion had well nigh been fatal, and he was compelled to return home for a time, in order to recruit. In the meanwhile, Heyne, by whom his extraordinary application and acquirements had not been unnoticed, so highly appreciated both, that, at the end of his second year's course at Göttingen, he procured him the appointment of

joint-master of the school for educating teachers at Ilfeld, where he entered upon his public career at the age of twenty. The youngest scholar in the *Pedagogium* was at once installed one of its heads. (*From Körte's Life and Studies of F. A. Wolf, 1833.*)

LEIPZIG: the Book Trade.—At the beginning of the present year there were 23 printing establishments in this town, which employed 170 hand-presses, and four steam-presses; together with 648 compositors and printers. The quantity of paper annually consumed amounts to 10,740 bales, more or less, which, taken at an average of 25 dollars each, may be valued at 268,500 dollars* (about £39,000). The average weight of the publications exported from Leipzig, for each of the last few years, has been 30,000. cwts., and the returns of such publications have weighed, on a yearly average, 8000 cwts.; the absolute quantity sold has, therefore, averaged 22,000 cwts. The net value of a cwt. may be estimated at 145 dollars, whence the yearly circulation of books printed in this town will probably amount to 3,190,000 dollars, or about £465,000.

BAVARIA.

MUNICH.—(26th January.)—The Bavarian government is still as busily engaged as ever in re-considering and re-modelling the system of education to be adopted in the public seminaries; and it is somewhat remarkable, that the plan which has been carried is founded upon the former system of the years 1803 and 1808, such as it was laid down by the minister, Montgelas, in Napoleon's time. Thiersch's plan, which was promulgated in 1830, and created much noise in its day, has been altogether laid on the shelf. According to the new scheme, none but portions of the classics are to be placed in the hands of youth.

During the past year, the university was attended by 1592 students, including 60 alumni (students enjoying a government stipend), and 175 youths from foreign parts. They entered to the following classes respectively: philosophy, 316; jurisprudence, 469; divinity, 244; medicine, 378; philology, 34; science of politics, &c., 26; pharmacy, 64; architecture, 26; and forest-economy, 35. They consisted of 1339 Catholics, 212 Protestants, 10 Greeks, and 31 Jews. Three hundred of them (including 60 alumni of the crown) enjoyed public stipends, and 25 were wholly or partially supported by the liberality of private individuals. There are 33 professors who lecture on various branches of philosophy; but only 7 on divinity.

SAXE-WEIMAR-EISENACH.

JENA.—The number of youths studying here last summer was 535;

* There appears to be some error in this calculation; for it reduces the value of a bale of printing paper to less than £3. 13s. Now, the ordinary paper used for printing in Germany is, we believe, worth from 12s. to 14s. a ream; so that the assumed contents of a bale, as here taken, cannot be more than six reams at the utmost; which is much below the actual contents.

nearly one half of them (257) followed the theological courses. Their conduct is stated to have been unexceptionably good ; and the recent arrests are alleged to have originated in offences connected with excesses of a former period. During the present (winter) session, the numbers have declined to 485, of whom 220 are students in divinity.

BADEN.

FREIBURG.—At the close of last summer there were 484 students at this university ; of whom 175 were entered to the theological courses ; 79 to the law ; 133 to the medical, surgical, and pharmaceutical ; and 97 to the philosophical :—409 of them were natives of the Grand-Duchy, and 75 were from other parts of Germany, &c. ♀

WÜRTEMBERG.

Popular Feeling with respect to Education.—‘ Whilst at Göppingen,’ says Menzel, ‘ and sitting at the table d’hôte, I was greatly struck with the sight of a lank elderly personage, whose look seemed as if his heart were ready to burst with joy ; though, to judge from the hard furrows of his solemn academic countenance, the man must have been dead to every pleasurable emotion for the last fifty years. My worthy neighbour did not conceal the cause of his delight from me ; his son had got happily through the examination for which he had been preparing him from his very childhood ; and he confessed to me, that he was now, for the second time in his life, in perfect good humour with the world ; the first occasion was, the passing his own examination without mishap ; but during the long and tedious interval of twenty years, which had rolled over his head before that great event, and the next twenty, which elapsed between his own and his son’s examination, he had lived a life of incessant torture from dread of the ordeal ; and this torture, I must confess, was imperishably recorded in the deep wrinkles of his haggard features. The incident recalled to my mind what Paulus says on the subject of the “ Seer of Prevorst.” “ The repeated assertion of this seer,” he observes, “ that there is an abundance of teaching and learning in the intermediate state of existence, lead me to recognise her, and with no little pleasure, as a genuine fellow-countrywoman from the Würtemberg soil. It redounds indeed highly to the credit of that country, that it laid the foundation of excellent methods of scholastic instruction from the very dawn of the Reformation. And I should know the seer to be Würtemberg-born, were it evidenced by no other circumstance, than that she cannot form an idea of a future world, independent of the existence of a school, with pupils numberless, both male and female.”—No stronger corroboration of this conjecture can be instanced than what may be found in the ‘ Swabian Mercury’ of the 3rd August, 1831. It is literally to the following effect—“ On the 26th of July, God removed our beloved N. N., a pupil in the seminary for teachers at Esslingen, to the care of his heavenly academy in higher regions ;”—or, turn to the same paper of the 19th September : “ Frederica, the youngest of our dear children,

has been called away by Jesus, the children's friend, to receive a heavenly education." And of a truth, the spirit which characterizes Würtemberg is not the love of enjoyment, but a determined love of labour. The stranger looks with perfect astonishment on the husbandman's weariless industry in the field; on human forms hardened and not unfrequently attenuated by labour; on aged creatures, already bending under exhausted powers, yet bearing their ponderous loads across the field; and unfledged striplings, whom habit has accustomed to carry an almost equal burden. Nor will he feel less astonished at the activity of the townsmen, the total absence of street-loungers and mere idlers, the modest sobriety of the Sabbath recreations, and the comparative solitude of public places of amusement. But in no corner of Würtemberg will you meet with a trace of the *dolce-far-niente* and noisy mirth which are indigenous to the Rhine, Franconia, and Bavaria. Still wider separated is the serious, well-behaved, and temperate Würtemberger from the easy, jocund, enjoyment-seeking Austrian. This earnestness of character is equally observable in the higher circles and amongst men of learning. Its profound thinkers, sterling poets and men of solid acquirements will render the name of Swabia eternal; but your belles-lettres ephemera, that flit about elsewhere by whole swarms at a time, are quite unknown along the banks of the Neckar.'—(*Notes on a Journey to Austria.*)

TÜBINGEN.—The number of students here has for some time past been gradually decreasing with each successive session. Last winter they amounted to 824; in the summer half-year they declined to 822; and at present they are reduced to 756. Many of them, however, who had been ordered away by government, have now been permitted to resume their studies.

AUSTRIA.

LEMBERG.—This university was attended last year by 1291 students. At the present day it consists of three faculties; namely, philosophy, law, and divinity. As every student who is desirous of entering either of the last two faculties is required to have completed his two years' course in philosophy, no less than 499 students attended the philosophy lectures last year: among them were 177 Poles, 200 Russians, and 69 Germans. The four years' course in law and the science of administration (*Administrations-Urssenschaft*), was followed by 242 students, amongst whom were 117 Poles, 23 Russians, and 92 Germans; and the course in divinity, which extends over a similar period of years, by 485, of whom 143 were Poles, 320 Russians, and 9 Germans. No other medical science is taught but what is comprised in a two years' course of 'medico-surgery,' for which there were but 65 pupils enrolled last year, and of these 41 were Jews, 12 Poles, and 10 Germans; those who may be ambitious of a degree are obliged to go to Vienna, where there are stipends for students of limited means who are natives of Galicia.

There is no scientific journal in all Poland of higher value than

the 'Czasopismo Naukowe od Zakiadu Norodowego Ossolinskich Wydane,' which is published by the Ossolinski Institute in this town. Those who are engaged in historical pursuits will derive much information from the extracts given from Ossolinski's work on 'The Earliest Records of the Slavonians,' which is about to appear, and Francis Starczynski's 'History of the Age of Sigismund the Third.'

RUSSIA.

DORPAT.—The number of students at this university, in September last, was 577; namely, 219 Livonians, 117 Courlanders, 85 Esthonians, 141 native Russians from other parts of the empire, and 15 foreigners. They matriculated as follows: 52 in theology, 47 in jurisprudence, 302 in medicine, and 176 in philosophy. There is one feature in this university which no other establishment of the kind in Russia possesses; the choice of studies is left to the student himself. It has its four faculties; but in selecting and matriculating in any one of them, it is not compulsory on the student to follow any particular course of study. Unfortunately those from whom the country may reasonably expect greater acquirements—we mean young men intended for official stations—are not allowed to avail themselves of the advantages which are here afforded, but are tied down to the very limited range of instruction allowed in the Lyceums, which have been established in various parts of Russia for their exclusive use.

Russian Literature.—Some idea of the literary labours of the Russians may be gathered from an analysis of the contents of a single library in St. Petersburg, which is wholly confined to publications in the Russian language. They range under the subsequent heads:—

Belles Lettres and Eloquence	4250
History	1225
Divinity and Ecclesiastical Subjects	1081
Philology	678
Languages and Philosophy	616
Jurisprudence	548
Pure Mathematics	519
Medicine	452
Geography	405
Politics	292
Natural History	239
Rural, &c. Economy	219
Technology	132
Fine Arts	117
Periodical works extinct	113
existing	38—151

The total number of works of any note would, therefore, appear to be 10,924. We should add, that the enumeration was made in 1828.

Private Schools.—A recent ukase prohibits the future opening of private schools, either for boys or girls, in St. Petersburg or Moscow, whether by natives or foreigners; nor will permission be given to establish such schools in other towns, except in cases of absolute necessity. Every master and mistress of a private seminary which may be opened hereafter must be a native-born Russian subject; but this regulation is not to affect such establishments as legally exist at the present moment.

New Organization of the University at Kiow.—The statutes for the extension and future conduct of the university of St. Wladimir, which has been grafted upon the 'Acadenia Orthodoxa,' or 'A. Kiovo-Mohileana,' were sanctioned by the emperor on the 25th of December last, and are to remain in force for the next four years; and an ukase of the same date enjoins the minister of public instruction to open it with the least delay possible, and to begin with such courses as are most urgently required. Four years are the term assigned for the regular course of study, and the students in law are to take the new code (described in one of our former Numbers) as their class-book. The professional establishment is to consist of nineteen ordinary professors, six adjuncts, and four lecturers, independently of a professor of the orthodox Greek and another of Roman Catholic divinity. The several courses of lectures are to be delivered in Russian; but Polish, French, German, and Italian will be allowed to be taught. The government undertakes to provide for fifty students, twenty-six of whom are to be educated for the situation of teachers in public schools, and the remaining four-and-twenty are to go through a course of law, with the understanding, that they shall afterwards assist for a limited period in the courts of judicature and offices of the civil department in Kiow, Volhynia, and Podolia. The annual grant in support of the university is fixed at 248,300 roubles (about 11,300*l.*) In addition to an observatory, the library, botanical gardens, and other collections, formerly an appendage of the Lyceum of Volhynia, are to be transferred to Kiow; and the schools of mechanical arts and geometrical surveying (*Arpenterie-géometrique*), hitherto connected with that Lyceum, are to be attached to this university. An academy for military cadets is also to be established in Kiow.

Kirghish Execution and State of the Criminal Law.—'In one part of the great steppe which lies on the northern bank of the Ileik, south of Orenburg, and which, being studded with trees, forms a pleasing contrast with the general aspect of this dreary region, we came upon the "auls" of Sultan Arungasi, who afterwards accompanied us as far as the Jan-Darija. I should observe, that an aul signifies, among the Kirghishes, a group of kibits or tents, though, in the Tatar tongue, the word denotes a village. Arungasi's attention was engrossed at the time with deciding upon the life or death of an offender; and it was reported to us, in the first instance, that he intended to gratify us with the sight of an execution. The man had

stolen several horses, and was doomed to die ; but his life was spared, for the sultan trusted that such an act of clemency would ensure him the divine blessing on the occasion of his intended visit to the Jan-Darija. The criminal did not, however, altogether escape punishment ; and as I was an eye-witness of what befel him, I will here relate what took place. First of all, the delinquent, having been stripped almost naked, with his hands tied behind him, and his face blackened with coal, was hunted up and down the auls ; and if his legs did not carry him fast enough, he was belaid with stripes by those who rode after him. He was driven a second time through the auls, with a cord in his mouth, fastened to the tail of a horse, on which a man rode, whilst another rider goaded him on-wards from behind ; in this way he was again hunted between the tents. After this, the throat of his horse was cut instead of his own, and every individual in the crowd of Kirghishes who witnessed the scene, cut off a piece of the animal's flesh, whilst it was yet warm and quivering, as a dainty dish for his evening meal ; in fact, there was not a remnant of it left.

'This species of partition, as well as that which occurs when plunderers divide their spoils, goes by the name of "Kuldsha." I need scarcely add, that the whole spectacle was accompanied by cries and uproar of the wildest description. In this place I will insert some of the Sultan's laws, which, so far as I am informed, constitute the sum total of his code :—1. The individual who is guilty of stealing any animal whatever, be it a camel, horse, sheep, or the like, incurs the penalty of death. His head is usually cut off with a knife. 2. One who kills another (for a murderer buys himself off at a fixed price paid in sheep) is mulcted in five hundred or two thousand pieces of money, more or less, according to the wealth he possesses. The last of these punishments bears a particular name in Kirghish, and is termed "Kun." If the offender cannot pay the penalty, he is put to death. 3. To prevent the horses from getting away, three of their feet are bound together with a set of straps of peculiar make, called a tripede ; and any one guilty of stealing these straps incurs the loss of both ears. 4. Other minor offences, such as wrangling and tumult, assault and battery, &c., are punished with flogging. When a delinquent is brought out to suffer death, he is placed bound upon the ground, and then called upon to recite certain prayers from the Koran ; but if he does not know them, which is almost invariably the case, they are called over to him by a Mullah (priest), and he repeats them after him ; this being done, a loud cry of "It is finished ; seize the wretch !" is heard ; and the executioner, who is selected indiscriminately from the tribe, instantly dispatches his victim.'—*Dr. Eversmann's Journal of a Tour to Bokhara.*

PRUSSIA.

WE have lately received a copy of 'The latest Survey of the Superficial Extent, Population, and Amount of Cattle in the several Provinces of the Prussian Dominions,' which has been recently published by the office for statistics in Berlin ; it is to this work that we are indebted for the following information.

The census made by the police at the close of the year 1831 shows the non-military population of the kingdom to have amounted at that period to 12,780,745 souls.

To these numbers are to be added the military on actual service at the same date, inclusive of 1556 individuals belonging to the gendarmerie, 4763 in veteran companies and hospitals for invalids, and 707 in the institutions for cadets. In all 189,650

The total number of the members of their families and menial servants, including 37,736 children who had not completed their fourteenth year, was 68,565—258,215

The return made by the military authorities was, therefore,

Total of the population at the close of the year 1831 13,038,960

Out of this amount the number of individuals who had not completed their fourteenth year was	Males.	Females.
Individuals from fourteen upwards to sixty years completed	2,390,498	2,377,234
Above sixty years of age	3,717,378	3,765,875
	384,994	402,981
	6,492,870	6,546,090

Married persons * 2,208,953 2,211,729

According to their religious persuasions, the population consisted of the undermentioned classes :—

Evangelical Christians (Protestants)	7,941,721
Roman Catholics (including a very inconsiderable number of individuals of the Greek persuasion)	4,915,153
Mennonites	14,756
Jews	167,330

Total 13,038,960

The principality of *Neufchatel* is not comprised in the above account, as its position and form of government essentially separate it from the mass of the Prussian dominions. As matter of information, it may, however, be here observed, that its superficial extent, as given in the Ostervall Chart, is 295 $\frac{7}{10}$ square miles, on which, at the close of the year 1831, there were living,

Of the male sex 26,234 individuals.
female 27,846

Total 54,080

* From the difference between the number of married males and females, we conclude that widowers and widows are comprehended under this head. The original return is—*Lebten in der Ehe*.

In order to complete this summary, we subjoin some particulars of the several provinces into which the kingdom of Prussia is subdivided, with reference to their superficial area, population, and the number of horses and cattle, &c. bred in them, as stated at the close of the year 1831.

	S. A. Sq. Miles.	Pop.	Horses.	Horned Cattle.	Sheep and Goats.
1. Prussia Proper . . .	24,738	1,989,608	428,311	786,939	1,555,883
2. Posen . . .	11,266	1,046,480	115,719	385,461	1,668,885
3. Brandenburg . . .	15,351	1,537,123	162,831	511,224	1,954,744
4. Pomerania . . .	11,909	888,631	126,525	395,570	1,580,653
5. Silesia . . .	15,576	2,424,967	167,774	765,433	2,403,953
6. Saxony . . .	9,673	1,427,797	142,997	425,662	1,864,802
7. Westphalia . . .	7,719	1,242,452	120,795	464,953	390,956
8. Prov. of the Rhine	10,080	2,223,687	109,642	711,126	545,790
	106,312	12,780,745	1,374,594	4,446,368	11,965,675

The population is the densest, therefore, in the province of the Rhine, which occupies the sixth rank in superficial extent: and the thinnest in Pomerania, which, in the same respect, occupies the fourth rank.

The number of inhabitants living in 983 towns was 3,334,140

And in the 326 districts in the plain country* . 9,446,605

Some new regulations have recently been made with respect to the circumstances under which students at the Prussian universities shall be allowed to travel. Except during the vacations, no student can receive a license to travel, unless he can show an authority to that effect from his parents or guardians, and has been supplied with the requisite means by them. Nor will a student, who has taken any part, or is suspected of having taken any part, in secret societies, be allowed to quit his university, unless for the purpose of returning home; and on his way to it he is enjoined to avoid visiting any place in which there is a university.

Halle.—The number of professors at present here is 61, independently of lecturers; the students amount to 842, of whom 521 have matriculated in divinity, 162 in law, 95 in medicine, and 64 in philosophy. The ‘Allgemeine Literatur Zeitung,’ which was established by Professor Schütz fifty years ago, and is at present edited by Professors Gesenius, Friedländer, Wegscheider, and five others of their colleagues, will contain in future ‘Historical Surveys of the State of Literature in every Science,’ in addition to the usual critical matter.

Berlin.—The royal library in this city, which is one of the most extensive in Germany, contains above 250,000 volumes of printed works, and 4611 MSS. (Dr. Wilken, first librarian to his Prussian Majesty, has stated that the first public library in Prussia was established at the university of Frankfort on the Oder in the year 1516.) Frederic William, the ‘great elector’ of Brandenburg, being

* The rural population seems to be meant: the original words are,—In den 326 kreisen des platten landes.

desirous of diffusing knowledge through the country, made very extensive additions to the limited collection of books which his predecessors had left behind them. The example was followed by his successors, with the exception of Frederic William I., who could not find a corner in his thoughts but for his grenadiers, and diverted the library endowment to the payment of the disciplinarian who drilled his Titans. Frederic the Great took great pains to render the collection more complete; but no monarch has been so munificent a benefactor to it as the prince now upon the throne.

The number of students who have matriculated at the university of Berlin for the session from Michaelmas last to Easter next is 2561; of these 2001 have regularly matriculated; namely, 595 to the faculty of theology, 689 to law, 407 to medicine, and 310 to philosophy. Among the 560 non-matriculated students, are 122 surgeons and 100 pupils in pharmacy, besides 113 pupils from the Military Medico-Chirurgical Academy. Of the 2001 there are 1411 natives of Prussia.

BONN.—In January last the number of students did not exceed 874, among whom there were 216 students of Catholic, and 98 of Protestant theology. There were at that time exactly 100 students at the university who were not Prussian subjects.

DENMARK.

THE 'Maanedskrift for Literatur,' in publishing a list of the periodical journals which appear in the Danish language, enumerates forty that issue from the Copenhagen press, independently of those which are brought out in other parts of Denmark. Amongst the forty, there are five devoted to theological subjects, four to medicine and surgery, (inclusive of one to homœopathics,) one to law, and one to history and geography; besides several of a critical and others of a light description.

KIEL.—The number of students at present here does not exceed 294, including 17 foreigners.

Schools.—There were 2733 schools in this kingdom in 1832, and the number of youths, who were not able to read, scarcely exceeded eight out of every thousand.

SWEDEN.

LUND.—The number of students for the present winter session of this university amounts to 596; they may be classed as follows with regard to age:—

Under the age of 15	14
. Between 15 and 20	151
„ 20 and 25	253
„ 25 and 30	137
„ 30 and 35	26
„ 35 and 40	9
Above 40	6

But, classed according to the faculties for which they have entered themselves, their numbers stand as follows:—divinity 109, jurisprudence 130, medicine 50, and philosophy 160; the remaining 148 have not yet entered themselves for any of these departments. There are 55 who have stipends from the Crown, and 29 enjoy private exhibitions. Out of the whole number, there are but two who are not of Swedish birth. If divided according to their ranks in life, they will be found to consist of 43 sons of nobles, 114 of ecclesiastics, 127 of burgesses, 114 of farmers and peasants, 146 of civil servants of the crown, and 52 of individuals in the military service.

GREECE.

(*From a Correspondent.*)—‘Capo d’Istrias, the late president, to all appearance did much for the education of his fellow-countrymen by forwarding the establishment of schools. In a former volume we have given some account of the central school, or species of university, which he founded at Ægina; and the number of young men who flocked to it from every part of Greece in the first instance, afforded indisputable evidence of the thirst for knowledge which prevails throughout the country. But learning was not Capo d’Istrias’ object, as one of the leading professors in it observed; “he did not want learning or intelligence to make head, and accordingly he laid so many impediments in the teacher’s way, that the institution fell to pieces.” But better things are expected from King Otho; and the formation of a special board for inquiring into and ameliorating the state of national education is at all events a favourable omen; three masters, one of whom is a native of Germany, have been already appointed, and a library has been purchased for their use. The late president built a number of schools; but, as if he repented of his liberality, he suffered them to go to decay. There is one at Corinth in particular, which has already become a piece of modern antiquity; it has stood for years without a roof, and to this day has never resounded to the echo of master’s or scholar’s step. Indeed, it is of no use to erect schools, unless teachers are at hand; and a supply of the latter is yet to be created. It is time that men felt how idle a dream it is to expect that intelligence should spring from the lower ranks. I should add, that a normal school has already been open for some months past in this town (Nauplia); it was instituted by the King’s chaplain, the Rev. Mr. Weinzierl, for the purpose of educating German teachers. The master, who is a man of experience in his profession, had twenty-eight boys under his care in December last.’—S.

SYRIA.

M. Guys, formerly French consul at Tripoli, has compiled a work on the actual state of this country, which we believe still remains unpublished, and from which the subsequent notes on the subject of education in that quarter are extracted. ‘Ain-Toura’ (in the province of Kesrouan) signifies the ‘water of the rock’ in Syriac. It is a small village, where a house with a rotunda has been built by

the Jesuits. This was the spot at which the first French mission to the Levant fixed their quarters. The place is at present occupied by the Lazarists, whose exertions are exceedingly useful to the country, as they tend to diffuse education among the inhabitants, and consequently to humanize them. At no great distance from this spot are a college and monastery, both conducted by the Maronites.' In speaking of Bekerke, which is improperly denominated 'Kourket' by some travellers, the writer says, 'It was a convent of Maronite nuns, erected by the celebrated Judia, who became its abbess; but the notoriety which she has acquired, dispenses me from giving any particulars of her. I refer such as may have forgotten this wretch to Volney's work on Syria. The patriarch of the Maronites has been desirous of turning this edifice to account: he has converted it into his winter-quarters, for he is tired of residing in the gorges of Kanobin, a site delightful as a summer abode on account of its abundant springs, but scarcely habitable during frosty weather. With respect to the building which faces the convent, he observed, 'It is my wish to make a college or hospital of it.' This prelate is quite a man of the present day; intent upon educating the people, and setting hospitals on foot for the lower orders. His name is Joussuf Hobeisci. He was bishop of St. John of Acre, before the Pope sent him the pallium as patriarch. His age is forty-five; he is of fine stature, and has pleasing features. Though he has never set foot beyond the confines of Lebanon, his mind is stored with knowledge: he has begun to learn Latin, and is now able to read the bulls sent from Rome. His title is Patriarch of Antioch; but, as he is not recognized by the Porte, he is compelled to place himself under the protection of the Emirs. Ain-Waraca, a college which lies at a short distance from the village of Arissa in the same province, owes its institution to the munificence of the Maronite patriarch. All Maronite pupils are received into it free of expense; but those of other persuasions pay for their board. The best Arabian interpreters at present in Europe were brought up in this college; I need but name the brothers Desgranges and Caussin de Perceval, professors of Turkish and Arabic in the Collège de France; the brothers Dantan and Alphonso Geoffroy in Spain; and Messieurs Soler and Testa in Sardinia. Bechir Schebad, the Emir, is inclined to enter into the views of the patriarch, who derives powerful aid from the missionaries, by whom a foundation for the civilization of the country about the Lebanon has been laid; but this mountain race have much to accomplish before they can place themselves on a par with ourselves. A political amalgamation must first be effected between the Maronites and Druses: nor do I see any means of bringing it about, excepting by educating the children of both under one and the same roof: and this cannot be done but in Europe.'

UNITED STATES.

Colleges.—There were not more than ten colleges in this portion of the dependencies of the British crown at the time of the American

revolution in 1776; but, at the present day, there are altogether sixty colleges and universities in the United States. They differ widely from each other with respect to funds, endowments, and the advantages which they afford for education. Some of them have very limited means, and are not worthy of the title which they assume; others are possessed of valuable endowments and able professors in the various departments of literature and science; none of them, however, are yet on so large a scale as the chief university establishments in Europe. In most of these institutions a course of four years' study is required in order to obtain the degree of bachelor of arts; this course differs considerably in many of them, but still there is a kind of uniform character in the general education of the country. No small diversity exists with regard to the amount of acquirements necessary for admission. In Harvard University, the oldest institution in the country, the candidates for admission into the Freshman's class are 'examined in the whole of Virgil, Cicero's Select Orations, and Sallust; Jacob's Greek Reader, and the Four Gospels in the Greek Testament; Adam's Latin Grammar, and the Gloucester Greek Grammar, both including Prosody (Buttmann's Greek Grammar is also received); the writing of Latin; Lacroix's Arithmetic, Euler's Algebra, and Worcester's Elements of Geography Ancient and Modern.' The requisites for admission into other institutions of equal respectability do not differ much from these.

Libraries.—The largest collections in the United States are the following:—The Philadelphia Library, 42,000 volumes; Cambridge University Library, 40,000; Boston Athenæum, 26,000; New York Society, 22,000; National Library at Washington, 16,000; and Charleston Society's Library, 14,000. Among the smallest of those attached to colleges are, St. John's Episcopalian, Maryland, 400 volumes; and the East Tennessee and the Indiana, 200 each; these were founded in the years 1784, 1807, and 1827 respectively.

BRITISH.

UNIVERSITY INTELLIGENCE.

PHYSICAL STUDIES IN OXFORD.—In our last Number we made some remarks on the present state of physical studies in the University of Oxford, and, in particular, on a plan laid before the legislative body of that University, which had for its object to render some portion of physical knowledge a necessary qualification for the degree of B.A.,—or, in other words, an essential part of university education; it having been hitherto purely optional, and, as

evinced by the results of the public examinations, not pursued by more than one student in thirteen. We promised then to recur to the subject, whenever we should receive information respecting its progress. We have now received, from the same source as before, the information (at which, we confess, we are more grieved than surprised) that the measure in question has been rejected by the learned body under whose grave deliberation it has fallen; and thus we find, at an advanced period of the nineteenth century, the University of Oxford solemnly declaring, *that physical knowledge neither is nor ought to be an essential part of a liberal education.* The measure was, from various causes, delayed; but on the 24th February it was announced to the supporters of the measure, that the Board of Heads of Houses ‘judge it inexpedient to propose any alteration in the statute in question.’ Thus is this salutary and most moderate requisition defeated; but we trust only for a time. The present age will surely never permit the classical monopoly to continue its pernicious ascendancy, and to weigh down the intellectual energies of so many young men destined to form so important a part of the community. We have not space, however, at present for more than the mere announcement of the event. We hope to recur to the subject at a future opportunity.

January 29th.—In a full convocation holden this day, his Grace the Duke of Wellington was unanimously elected Chancellor of the University, in the room of the late Lord Grenville.

February 7th.—This day, the installation or admission of his Grace the Duke of Wellington to the office of Chancellor of the University of Oxford took place at Apsley House, in London.

CAMBRIDGE.—*Hulsean Prize-Subject.*—The following is the subject for the present year (1834): ‘How far the political circumstances of the Jewish nation were favourable to the introduction and diffusion of the Christian religion.’

Cambridge, January 24. List of Honours and Degrees.

MODERATORS.—John Hymers, M.A., St. John’s; and Henry Philpott, M.A., Catherine Hall.

EXAMINERS.—Edwin Stevenson, M.A., Corpus; Charles Whitley, M.A., St. John’s.

MATHEMATICAL TRIPOS, WRANGLERS.—Kelland, Queen’s; Birks, Trinity; Stevenson, Trinity; Pryor, Trinity; Hoare, Trinity; Main, Queen’s; Bullock, John’s; Bates, Jesus; Creuze, John’s; Fletcher, Pembroke; Cocker, Pet.; Hey, John’s; Trentham, John’s; Gooch, Trinity; Evans, Pet.; Irwin, Caius; Hutchinson, Magdalen; Darley, Christ’s; Lawson, Magdalen; Dalton, Caius; Hulton, Trinity; Morton, Trinity; Hanson, Pembroke; Low, John’s; Marsh, Trinity; Rolfe, John’s; Cock, Trinity, *æq.*; Isaacson, Sidney, *æq.*; Vaughan, Christ’s; Weldon, John’s.

SENIOR OPTIMES.—Yarker, Caius; Carlyon, Emmanuel, *æq.*; Forsyth, *æq.*; Trinity; Huxtable, John’s; Crow, Christ’s; Wilkinson, Queen’s; Giles, John’s, *æq.*; Selwyn, Trinity, *æq.*; Cory, Pembroke; Smyth, Trinity; Palmer, Trinity; Bedford, Pet.; Marsden, Corpus; Wharton, John’s; Webster, Queen’s; Nevin, John’s; Drew, John’s; Wood, John’s; Platten, Emmanuel; Hanson, Emmanuel; Cumming, Emmanuel; Ouvry, Trinity; Bryer, John’s; Jenner, John’s; Wilkins, Queen’s; Bramah, Trinity; Williams, F. S., Trinity;

Coates, John's; Cotterill, John's; Braithwaite, Clare; Walker, Christ's; Donaldson, Trinity; Bromehead, Caius; Sandford, John's; Gleadowe, Caius; Barber, Corpus; Warter, Magdalen; Bailey, Trinity; Jenkins, Trinity; Lushington, Trinity; Johnstone, Trinity; Morison, Trinity; Edge, Emmanuel; Darnell, Trinity.

JUNIOR OPTIMES.—Haigh, Catherine; Barrow, Caius; Rawes, Clare; Skrimshire, Catherine; Goodchild, Magdalen; Buswell, Queen's; Foster, Magdalen; Wilson, John's; Wright, Trinity; Barnes, John's; Hurst, Clare; Williams, A., Trinity; Nicholls, Trinity; Hulbert, Sidney; Simson, Clare; May, Jesus; Downes, Trinity; Morant, Magdalen; Holmes, Trinity; Phillips, G. P., Trinity; Bullock, Corpus; Boys, John's; Fearon, John's; Bishopp, Pet.; Teale, John's; Parry, Magdalen; Kennedy, John's; Leathley, Trinity; Saunders, Catherine.

January 31.—Dr. Smith's annual prizes of 25*l.* each for the best proficient in mathematics and natural philosophy were adjudged to Philip Kelland of Queen's College, and Thomas Rawson Birks of Trinity College, the first and second wranglers.

CLASSICAL TRIPOS, February 20.—Examiners, Connop Thirlwall, M.A., Trinity; Thomas Henry Steel, M.A., Trinity; Christopher Wordsworth, M.A., Trinity; John Frederick Isaacson, M.A., St. John's.

FIRST CLASS.—Kennedy, John's; Donaldson, Trinity; Forsyth, Trinity; Warter, Magdalen; Weldon, John's; Lushington, Trinity; Vaughan, Christ's; Huxtable, John's; Phillips, G., Trinity; Evans, Pet.; Marsh, Trinity; Coates, John's.

SECOND CLASS.—Webster, Queen's; Wilkinson, Queen's; Stevenson, Trinity; Barrow, Caius; Foster, Magdalen; Williams, Trinity; Johnstone, Trinity; Morrison, Trinity; Gray, Trinity; Bailey, Trinity; Sadford, John's.

THIRD CLASS, February 20.—Bromhead, Caius; Hey, John's; Cotterell, John's; Leathley, Trinity; Palmer, Trinity; Bryer, John's; Fletcher, Pembroke; Holmes, Trinity; Morton, Trinity; Fearon, John's; Trentham, John's; Gleadowe, Caius; Walker, Christ's; Downes, Trinity; Cumming, Emmanuel; Braithwaite, Clare; Gooch, Trinity; May, Jesus.

March 5.—The chancellor's gold medals for the two best proficient in classical learning among the commencing Bachelors of Arts were adjudged to Thomas Kynaston Selwyn and William Forsyth, of Trinity College.

March 21st.—Lord Grey presented in the House of Lords the following petition from a number of resident members of the University of Cambridge:—

'The humble petition of the undersigned, resident members of the Senate of the University of Cambridge, sheweth,

'That your petitioners are honestly attached to the doctrines and discipline of the church of England as by law established, and are well persuaded of the great benefits it hath conferred and is conferring upon the kingdom at large. They beg leave also to declare their sincere attachment to the University of Cambridge, grounded upon its connexion with the established religion of the country, and upon the wholesome effect it hath produced on the learning, piety, and character of the nation.

'Strongly impressed with this conviction, they would humbly submit to your Honourable House their belief, as Protestant Christians, that no system of civil or ecclesiastical polity was ever so devised by the wisdom of man as not to require, from time to time, some modification, from the change of external circumstances, or the pro-

gress of opinion. In conformity with these sentiments, they would further suggest to your Honourable House, that no corporate body like the University of Cambridge can exist in a free country in honour or in safety, unless its benefits be communicated to all classes as widely as is compatible with the Christian principles of its foundation.

‘Among the changes which they think might be at once adopted with advantage and safety, they would suggest to your Honourable House the expediency of abrogating by legislative enactment every religious test exacted from members of the University before they proceed to degrees, whether of bachelor, master, or doctor, in arts, law, and physic. In praying for the abolition of these restrictions, they rejoice in being able to assure your Honourable House that they are only asking for a restitution of their ancient academic laws and laudable customs. These restrictions were imposed on the University in the reign of King James I., most of them in a manner informal and unprecedented, and grievously against the wishes of many of the then members of the senate, during times of bitter party animosities, and during the prevalence of dogmas, both in church and state, which are at variance with the present spirit of English law and with the principles of Christian toleration.

‘Your petitioners conscientiously believe, that if the prayer of this petition be granted, the great advantages of good academic education might be extended to many excellent men who are now, for conscience’ sake, debarred from a full participation in them, though true friends to the institutions of the country: and your petitioners are convinced that this is the best way at once to promote the public good and to strengthen the foundations of the civil and ecclesiastical establishments of this realm.

‘The University is a body recognized by the law of England as a lay corporation invested with important civil privileges, and on that account resting on no secure foundation which is not in harmony with the social system of the state. Your petitioners therefore humbly beg leave to suggest, that as the legislative bodies of the United Kingdom have repealed the Test Act, and admitted Christians of all denominations to seats in Parliament and to places of dignity and honour, they think it both impolitic and unjust that any religious test should be exacted in the University, previously to conferring the civil privileges implied in the degrees above enumerated.

‘Lastly, your petitioners disclaim all intention of hereby interfering, directly or indirectly, with the private statutes and regulations of individual colleges, founded as those colleges are on specific benefactions, and governed by peculiar laws, of which the respective heads and fellows are the legal and natural guardians.

‘To the several clauses of this petition, the consideration of your Honourable House is humbly but earnestly entreated, and your petitioners, as in duty bound, will ever pray.’

This petition was signed by two heads of houses, nine professors, eleven tutors, and forty-one others. It was presented to the House of Commons the same evening by Mr. Spring Rice.



LONDON UNIVERSITY.—The Report of the council of this institution was read on the 26th of February to the proprietors. It states, that soon after the last general meeting, the professors had unanimously proposed to the council to guarantee to the university the income of 3181*l.* during the session. The offer had been accepted; but the increase in the income of the university had rendered it unnecessary for the council to avail themselves of this proof of the zeal and liberality of the professors, and their confidence in the ultimate success of the institution. During the year the munificent donation of 1000*l.* had been presented to the university by an unknown friend, under the name of a 'Patriot.' The amount received in fees in the session ending February 22, 1834, was 7344*l.*, being an increase of 1186*l.* on that of the session ending on the same day of the preceding year. The number of students in the university at the above periods respectively was,—

	1833.	1834.
Faculty of Arts . . .	86	104
— Law . . .	64	18
— Medicine . . .	288	347
Pupils in the Junior Schools . . .	229	284

Thus a satisfactory increase is exhibited in all the faculties except that of law, the decline in which is attributed partly to the fact, that the professor of jurisprudence (who has given notice of his intention to resign his chair) has abstained altogether from lecturing this session, and partly to the establishment of lecturers in the immediate neighbourhood of the law offices, which has tended to withdraw students from the class of English law in the university.

It having been determined to extend the subjects of study by the institution of professorships of geography, the arts of design, and mineralogy, Captain Machonochie, R.N., the secretary of the Royal Geographical Society, had been appointed to the first of these chairs, but the others are not yet filled. The Rev. Robert Vaughan has been appointed to the chair of history, vacant since 1830; and Dr. Rosen has accepted the professorship of Sanscrit, which has been separated from that of modern oriental languages. The difficulties which impede the attainment of a charter of incorporation for the University have not yet been overcome; but the council have taken measures to bring before the Privy Council the objections of the Universities of Oxford and Cambridge, and they trust that a long time will not elapse before their just claim to this advantage will be allowed. In the mean time the council mention with gratification, that the United Associate Synod of Scotland, at the instance of the Presbytery of London, has resolved to recognize attendance upon the University of London as equivalent to attendance on the usual classes at the Scotch universities in candidates for admission to the divinity hall.

KING'S COLLEGE.—A donation of 2000*l.* for the endowment of an exhibition for educating young men in that institution, for the purpose of qualifying them to act as missionaries of the Established Church in the East, has been recently made by Major-General Sir H. Worsley;

and the late W. Gosling, Esq., of Fleet-street, has bequeathed 1000*l.*, free of legacy duty, towards completing the building of this institution.

WESTMINSTER SCHOOL.—In our last Number, in noticing the performance of one of Terence's plays by the Westminster Scholars, we remarked on a breach of decorum which was stated in the public papers to have occurred. Our remark appears to have been misunderstood. We did not mean to assert that such a performance necessarily led to disorder, but only, that in these holiday exhibitions, when the strictness of discipline and the watchfulness of superintendence are necessarily relaxed, the boisterous mirth of a large number of boys might not unnaturally lead to such an occurrence; and we therefore questioned whether the advantages of the exhibition were sufficient to counterbalance this risk. It appears, however, that the exhibition is held under a statute, and could not be discontinued even if the conductors of the school were so inclined. The occurrence we alluded to seems also to have been much exaggerated. The following we have every reason to believe is a correct version of the affair:—A town boy (*i. e.* one not on the foundation) called over the back of the seats to the late college porter to throw him up a potato; this the old man thoughtlessly did; but the boy missing the catch, the potato flew by, and fell among the other spectators. One only was thrown. We of course regret having given currency to a story which had so slight a foundation.

EASTERN ATHENÆUM, LONDON.—This institution was established in October last, and has been decidedly successful. It is supported by subscription: a yearly member pays one guinea, and a half-yearly member twelve shillings. The building in which the meetings are held is at Stepney Green, and is open every day from half-past eight in the morning until eleven at night. The object of the institution is the diffusion of useful and entertaining knowledge by the following means:—A library for reference and circulation; reading, class, and conversation rooms; classes for attaining a knowledge of languages and the sciences; discussion upon all subjects, excepting theology; lectures on literature, science, and art; and a museum of natural and artificial curiosities. Many interesting lectures have been given, which have been very fully attended; the library has received several handsome donations, and is already a respectable collection, and the subscribers are steadily increasing.

GRAPHIC SOCIETY.—An association under this name has been established, consisting of the different professional classes of painters, sculptors, architects, and engravers, together with twenty noblemen and gentlemen known as admirers of the fine arts, five gentlemen distinguished in science, and five others eminent in literature, for the purpose of occasional meetings. The number of the professional members is limited to one hundred, and each member has the privilege of introducing a friend at each conversa-

zione, of which there are to be six during the season, from January to June inclusive, on the evening of the second Wednesday of each month, at the Thatched House, St. James's-street. The ninth rule provides,—‘ That in order to promote the interest and gratification to be derived from the monthly meetings of the society, it is desirable that the members do contribute to the conversazione any rare and interesting works of art which they may possess, and can conveniently send to the place of meeting—such as drawings, sketches, studies, prints, gems, models, and other objects of *virtù* and interest ; and to ensure a succession of such attractions, a list of the members shall be made out, in alphabetical rotation, at the beginning of each session, and divided by the number of meetings ; and the gentlemen whose names are attached to each night are, more particularly upon those evenings, expected to furnish their contributions to the interest of the conversazione. This regulation is not intended to prevent any member from sending such works on any other evening also if he is so disposed.

‘ It is desirable that visitors should be respectfully requested to aid this source of pleasure, by contributing any works of art they may possess, and thus gratify the society by allowing them to be seen at its conversazioni.’

SUPPRESSION OF JUVENILE VAGRANCY.—The last published report of this society states, that, as far as their limited means have allowed, their exertions have been highly successful. At their establishment at Hampton Wick, to which some land is attached, the children rescued from want and vagrancy are carefully instructed in moral and religious duties by an able and vigilant teacher, as well as in different species of agricultural and manual employment. They are afterwards provided with suitable situations at home, or apprenticed, with their own free consent, to individuals at the Cape of Good Hope. Two hundred and fifty boys have been thus provided for, at a comparatively small expense, beneficially to themselves, and with advantage to society. Of the above number sixty-nine have been sent to the Cape. Of these a list is given, together with the names of their masters at the Cape. In apprenticing the boys, we think it would be desirable, if possible, to separate the lads as much as possible, as, with their previous early habits, and a superintendence necessarily much less active than that of the establishment at home, the association of a number of boys is likely to lead to a relapse into habits of idleness and disobedience. We are led to this remark from observing that many of the masters have two, one master has five, and another six of these boys apprenticed to him. The efforts of the society have been hitherto confined to boys ; with an increase of funds, the society contemplate extending their operations to cases of destitute and vagrant female children.

HAMPSTEAD PUBLIC LIBRARY.—We have often seen cause to regret the very small extension of reading societies in places where the large population was amply sufficient to maintain a library ; and

we have been induced to think that co-operation was only wanting to ensure success to a popular institution.

Until the month of January, 1833, the idea of a Public Library at Hampstead had not been started. It was judged best by the few who entered into the scheme, immediately on its being proposed to them, to establish a library at once, upon such terms as should open it to all classes. The resolution was taken in the beginning of February; a room was hired to receive donations of books, handbills were published inviting subscriptions, and on the 4th of March, only one month from the commencement of the design, **THE HAMPSTEAD PUBLIC LIBRARY** was opened on the following terms:—

Shareholders, in whom the property is vested, to make a single advance of 1*l.* and pay 2*s.* 6*d.* or 1*s.* quarterly, at their option. Quarterly subscribers to pay 2*s.* 6*d.*, or 1*s.* also at their option. Weekly subscribers, 1*d.* To each class was allowed the privilege of taking out one book at a time.

The collection began with 200 volumes, which, being increased within three months to 1100, and the subscribers, originally 15, amounting to 100, it was thought desirable to call a general meeting of these and their friends. At this meeting the plan of the founders was warmly approved, and the laws read and confirmed, with some additions. The penny subscription has been subsequently abolished, and the exclusion of party works in religion and politics has been made a permanent law.

By Christmas last twenty-four new subscribers had been added; and 1600 carefully selected volumes of sound English literature, with a few quarterly periodicals, may now be read by every inhabitant of Hampstead who can spare a shilling each quarter. It is evident that the institution is indebted for its rapid increase to the liberal donations of friends to general instruction; many of whom, not resident in the place, have thus kindly assisted the Hampstead Library. The objects of the institution were explained at the meeting in an interesting address by the Rev. Geo. Kenrick, who remarked, that the want of a public library had long been felt in Hampstead, but no one had been found to stir in its behalf, from a fear, but too well grounded on experience, that any scheme proposed by one party in politics or religion would be opposed or feebly supported by all other parties. ‘But a great change has taken place,’ continued the speaker; ‘and we may now congratulate each other upon the spirit of harmony and generosity which presides over the two institutions formed in Hampstead during the past winter.’ (Allusion is here made to the Scientific Institution which meets every fortnight, and which began with eighty members.) ‘It is needless here to comment upon the so-often named inconsistency of teaching every child to read, and afterwards omitting to provide books for them, or upon the thoughtless assertion that working people have enough to do without reading; as if they were to have no rest, or when at rest, no recreation for their thoughts. Some persons are much amused at the idea that individuals of the humbler class should be attached to reading, and become subscribers to

libraries, more still that their voice should be listened to in the disposal of the funds which they have contributed to raise.'

LONDON LITERARY AND SCIENTIFIC INSTITUTION.—On the 6th of March, the half-yearly general meeting of this institution was held in the theatre of the establishment in Aldersgate Street. Mr. Grote, M.P., took the chair, and the Secretary read the report, from which it appeared that the number of members at present amounted to 847, having increased 208 during the last six months; that the library had been very considerably increased by purchases and by donations, the number of volumes being now upwards of 5700; and that the lectures, which had been given gratuitously by several gentlemen, had been well attended. The state of the funds also was highly satisfactory.

INTERLINEAR TRANSLATIONS.—We print the following letter, which has been addressed to us, for the consideration of parents and teachers, without giving any opinion as to the general applicability of the methods here described, or on the books used. The facts we believe to be strictly true.

'The following account of a teacher's experience will perhaps be interesting to some of your readers, who may be anxious to lessen the time and labour usually bestowed on the acquisition of the elements of the Latin language, and yet may hesitate to depart from the old established plan of teaching, and to venture on an untried path, lest they should have the mortification of being compelled to retrace their steps.

'In July, 1832, three boys came to me, all equally unacquainted, or nearly so, with the Latin language. One had not read a word of it, and the other two had very imperfectly learned a little of the grammar. I immediately put into their hands "The Fables of Phædrus, with an Interlinear Translation," "The London Latin Grammar," and "Hall's Roots of the Latin Language." A Fable of Phædrus was learned every day, with a portion of the Latin accidence, and a page of Hall's Roots. By the 6th of October they had finished Phædrus, and had commenced reading "Cæsar's Invasion of Britain, with an Interlinear Translation," and at the same time had begun a second reading of Phædrus *without the Translation*. During this time they had been writing as exercises, first, substantives declined in all their cases, then substantives and adjectives together, and then verbs in all their tenses. They went through the Cæsar with so much ease, that I was able, on the 3d of November, to put into their hands the "Selection from Ovid's *Metamorphoses*, with an Interlinear Translation," which occupied them till Christmas. By this time they had gone through the whole of the accidence and the syntax, (which is written in English, and is a translation of that in the Eton grammar,) and they were capable of giving the inflections of most of the words in their lessons. They had also gone through Hall's Roots.

'After the holidays they went on with Ovid, at the same time commencing the regular syntactical parsing; and as soon as they had gone a second time through the syntax, they began the prosody and

its application to the scanning of the book they were reading. When Ovid had been once read over, they read it a second time *without the translation*, and this occupied them till the beginning of May, at which time I gave them "Cæsar" without a translation. Of this they read about twelve chapters of Book I., continuing to read occasionally the Ovid to refresh their memory, and to exercise them in scanning. During the whole half-year they continued to repeat "Hall's Latin Roots," and a portion of the grammar every day, and they were daily practised in parsing and scanning. Their written exercises at this time consisted of the First Part of "Ellis's Exercises," translations into English of Cæsar and Ovid, and parsing.

The third half-year commenced with the reading of Cæsar from the beginning of Book I., and by the month of November they had finished the whole of that book without the assistance of any translation. In September they began to read the "First Book of Virgil's *Æneid*, with an Interlinear Translation," regularly parsing, scanning, and proving a portion of each lesson; and before the holidays they had finished that book, and had read over more than half of it a second time to prepare for their examination. Their exercises during the half-year consisted of the Second Part of Ellis, written translations, and parsing. The repetition of the Grammar formed a regular part of each day's work. A few trials of "Nonsense Versification" were made, but these cost them no trouble at all.

After the holidays they will proceed with Virgil, Book II., dispensing with the aid of translation altogether.

They are now capable of reading and translating with accuracy the whole of the First Book of the *Æneid*, and the First Book of Cæsar's Commentaries: they can give the conjugation, perfect, and supine of any verb, the declension and gender of any noun, and can account for most of the ordinary constructions of syntax, and many of the more unusual ones; they can scan and prove by rule any verse in the First *Æneid*, and can answer most of the mythological, historical, and geographical questions which arise out of the reading of it, and of Cæsar; and they can write out, with very few errors, ten or a dozen sentences at a time of Ellis, Part II., which they have not before gone over. All this is the result of the labour of one year and a half, with no more than their share of one person's attention, which has been divided among fifteen to eighteen boys, of ages varying from eight to seventeen years. I ought also to mention, that during this time the other ordinary branches of a liberal education have been regularly attended to, such as French, geography, writing, arithmetic, &c.

I will only add, that they were examined before each vacation with the rest of my boys, by a competent person; and I shall be happy to submit them to the inspection of any friend of yours, who may wish to satisfy himself of the practicability of what I have stated.'

BLUE-COAT HOSPITAL, LIVERPOOL.—In this institution there are clothed, fed, and taught, to use the words of the last report, '250 boys, and 100 girls, of which number 131 are orphans, 198 fatherless, 8 motherless, and 13 who have parents, but in indigent cir-

cumstances.' The Report of the present year is very short, and affords no distinct information as to the nature of the instruction afforded to the children; from some passages in it, we are however induced to think it must be judicious. It states, that in 1824 a library was formed for the use of the pupils, which has been continued ever since with the best results; that, 'whilst it furnishes the pupils with a store both of amusement and instruction, it operates also as a strong incentive to good conduct,—the privilege of reading the books being confined to those boys whose general behaviour is considered deserving the indulgence. Another most important advantage has been gained by the establishment of this library; by allowing the books to circulate amongst those boys who have been apprenticed from the school, on their producing a written certificate of good conduct from their employers, the connexion between them and the institution is thus kept up after they have left it; and this has been found productive of the most beneficial results, both to the masters and apprentices. Applications for this privilege are on the increase, and the trustees consider it their duty to promote this feeling amongst the young men by every means in their power; because it will enable them to guide their reading into a safe channel, and to direct the knowledge they have acquired in the school to its proper end.' Last year also the mayor of the town made the school a present of 35*l.* to purchase a pair of globes; which has been done.

MANCHESTER MECHANICS' INSTITUTE.—The general meeting for the distribution of prizes, &c., was held on the 14th of January. The Lord Chancellor had promised to attend, but was prevented by the sudden death of his brother. The tickets of admission were limited so as to prevent any confusion or inconvenience, and the hall, which is calculated to contain one thousand persons, was well but not uncomfortably filled. Many eminent individuals were present, among whom were Dr. Dalton, Dr. Henry, Mr. Davies, and several members of parliament. The Chairman, B. Heywood, Esq., then proceeded to address to the company a very detailed statement of the proceedings of the institution. Among other things he stated that the library now consisted of 2150 volumes; and during the year there had been 15,843 deliveries of books to 750 subscribers, for home reading. In describing the lectures that had been delivered, the speaker mentioned that Dr. Lardner had begun a course on gravitation, mechanics, and the steam-engine; but there had been a want of lectures on political and domestic economy: however, the kindness of the Lord Chancellor had obtained for them a copy of a course of lectures which had been delivered at the London Mechanics' Institute. Classes in the French language and in chemistry had been added during the year to the elementary schools. The classes for instruction are now the following: writing, arithmetic and algebra, grammar and composition, geometry and mensuration, mechanical drawing, architectural drawing, figure, landscape, and flower drawing, gymnastic exercises, French, and chemistry.

A society for mutual improvement had also been formed among

the members, with a view to rational recreation and the acquisition of knowledge, by social meetings in winter, and out-door enjoyments in summer. This association consists of seventy members; and the President described with much animation the subjects which had been discussed in conversation during the winter meetings, and among the summer enjoyments he mentioned a trip to Liverpool, and the kind and fraternal treatment which they received from the Mechanics' Institute in that town. After adverting to the happy disappointment of the common anticipation, that the Association for Mutual Improvement would introduce discord into the institution, and become a low debating club, composed of noisy disputants and ignorant declaimers, the Chairman proceeded to state, that 'at this very time the members of this society are actively interesting themselves in the consideration of the best means of establishing cheap circulating libraries of useful and entertaining knowledge in the different districts of the town—a call for which amongst the working classes has so unequivocally manifested itself to the visitors of the Provident Society. They have expressed a wish, too, that a class for music may be established in the institution, and I sincerely hope this may be done. "Music," as the *Spectator* said the other day, "is one inlet to happiness; it is one of the purest, most elevated, and most innocent sources of enjoyment that the benevolence of the CREATOR has vouchsafed to man; and those who are, from whatever cause, debarred from its participation, taste not one of the sweetest ingredients that PROVIDENCE has mingled in the cup of human life. It has unfortunately been perverted into an article of luxury, an expensive and exclusive pleasure—followed successfully by few as a profession—regarded by still fewer as a means of social enjoyment. It ought not thus to be. Were it taught as generally in our schools as in those of Germany, its pleasures would be as widely diffused, and its true character and design as extensively felt. We should find it resorted to alike by rich and poor." Why should we not have occasional concerts in this very room, and place within the reach of the working man a pleasure so pure, and, in its moral influence, so beneficial? We have found more difficulty than I had anticipated in carrying into effect the suggestion I ventured to make at our last meeting, of the desirableness of establishing a School of Design, and especially for teaching the application of machinery to the transfer of patterns, but I have hope that we shall, ere long, accomplish it. An object of more pressing importance is the establishment of a day school within our walls, upon a system better calculated than those which generally prevail, for giving to the children of the working man a good and cheap education. We have, in many respects, an excellent model in the Edinburgh Sessional School. Our large room up stairs is well fitted for the purposes of such a school, and, with a competent master, I am sure it would soon defray its own expenses. The Directors are now engaged in making the preliminary arrangements, and I hope many months will not elapse before the plan is in operation.'

After some further remarks from the Chairman, Lord Morpeth addressed the company on the beneficial tendency of the institution;

the Chairman then declared the names of the successful candidates, making appropriate remarks on each as he proceeded; and Lord Morpeth distributed the prizes as follows:—

Mechanical Drawing Class.—1st Prize—Thomas Farnworth, engraver—'Tredgold on Steam-Engines.—2d ditto—G. R. Gauthorp, clerk—Histoire de Napoléon.

Architectural Drawing Class.—1st Prize—Matthew Blackwell, stone-mason—Nicholson's Principles of Architecture.—2d ditto—Peter Alley, clerk—Case of Drawing Instruments.

Landscape and Figure Drawing Class.—Landscape Prize—John Hill, engraver—Case of Drawing Instruments.—Figure ditto—Charles Frost, engraver—Walker's Dictionary, and Elements of Elocution. *

Mathematical Classes.—1st Prize—Isaac Newton, spinner—Biot's Précis Elémentaire de Physique Expérimentale.—2d ditto—R. A. Phillips, clerk—Arnot's Elements of Physics.—3d ditto—R. A. Phillips, clerk—Bourchalat's Differential Calculus.

Grammar Class.—1st Prize—John Spencer, clerk—A Selection from 'Dove's British Classics.'—2d ditto—John Jerom, clerk—Blair's Lectures, and the Spectator.

French Class.—1st Prize—Robert Orrell, clerk—Boiste's Dictionnaire Universel.—2d ditto—Isaac Newton, spinner—Bourchalat's Differential Calculus.

The Chairman subsequently read a letter from Dr. Lardner, in which he announced his intention of instituting the following prizes for the ensuing year.

1st. For the best observations on the inutility of attempts to solve the geometrical problem of squaring the circle, a prize, in books, to the value of twenty-four shillings.

2d. For the next best observations on the same subject, a prize, in books, to the value of twelve shillings.

3d. For the best observations on the absurdity of attempts to discover a perpetual motion, a prize, in books, value twenty-four shillings.

4th. For the next best observations on the same subject, a prize, in books, value twelve shillings.

After speeches from several of the gentlemen present, the meeting separated.

MANCHESTER AND SALFORD DISTRICT PROVIDENT SOCIETY.—The advantages of savings banks in generating and fostering habits of economy and prudence have been generally acknowledged, but there are still in large towns a considerable class to whom these institutions are inaccessible, as they do not receive deposits so small as the class we allude to can afford to make. To meet their circumstances, therefore, and to repress mendicity, at the same time that relief is afforded, a Provident Society was established at Brighton with very advantageous results. This institution we have already noticed. The example has been since imitated in several other places; and last year it was determined to adopt the plan in Manchester and Salford. The principle is to employ visitors to collect

even the most trifling sums from the poor at their own homes, which is returned to them with a small premium, whenever they require it. The expenses are defrayed by subscription, and relief is afforded in cases of want of work, sickness, or other casualties ; but it is administered as seldom as possible in money. The success in Manchester has been already very decisive. The district has been divided into 169 sections. In July last four sections were in operation, and the deposits amounted in the month to 8*l.* 3*s.* In December, the last month of which a report is given, the whole of the sections were in operation ; the number of depositors amounted to 915, and the amount of money deposited to 109*l.* 6*s.* 9½*d.* The report also notices the success of a similar institution at Liverpool, in which the deposits during the same month of December were 908*l.* 17*s.* 1*d.* The society also proposes, by employing an agent to investigate every case of mendicity before relief is granted, to repress imposture, and discountenance public begging, and to give the unfortunate and the deserving more effectual assistance. This they state has already effected much good, and disclosed many instances of shameless fraud or gross indolence. The example has already spread to several of the surrounding places, and similar societies have been established at Altrincham, Darwen, Preston, and Wigan. At Oldham and Bury, also, they are about to be immediately established.

YORKSHIRE SCHOOL FOR THE BLIND.—Efforts are making to establish a school of this description as a tribute to the memory of the late William Wilberforce. The desirableness of the object cannot be doubted, when it is known that there are probably in Yorkshire alone from three to four hundred proper subjects for such a school, a number greater than is contained in all the existing institutions in England. The benevolent promoters of the scheme appear to be aware of the vast improvements that have been introduced into the education of the blind in America and elsewhere ; and therefore it is to be hoped they will not fail to introduce them into their establishment when they have succeeded, as we trust they will, in raising the funds necessary for the purpose.

MINCHINHAMPTON.—The town and parish of Minchinhampton, Gloucestershire, with the two adjoining parishes of Horsley and Avening, comprise a population of about 13,000 persons. The means for the education of the children of the inhabitants appear to be very inadequate. In a communication from that town, it is stated, that for the education of the poor there are three free-schools, two of which are combined with subscription schools, some boys being free, and others paying a small sum ; two national schools, and two or three others uniting the Lancasterian plan to a greater or less extent ; twelve Sunday-schools, four of which are connected with the Establishment, two with Independents, three with Baptists, and three with Wesleyan methodists ; and a few dames-schools, very scantily attended. Of schools for the middle class there are only two or three for each sex, though some time since these were more

numerous, but have fallen off in consequence of the depressed state of the manufactures in the town and neighbourhood. There is also one infant school. The total number of children attending these schools is estimated at about 1200 boys and 1300 girls; but as many are reckoned both in the Sunday and day schools, the actual number will not exceed 900 of the former, and 1000 of the latter, and of these about 400 boys and 500 girls are instructed at Sunday-schools only, leaving not more than about 500 of each sex receiving daily instruction. There are no public libraries, except two or three circulating libraries of little importance, though some school libraries are now in the course of establishment. There are three reading societies, one in the town of Minchinhampton, one at Nailsworth, and one near the last mentioned town, of which the Vicar of Horsley is the steward. There is no mechanics' institute in any of the three parishes; there is, however, one at Stroud, which is about four miles from Minchinhampton; and at Nailsworth, which is a village where the three parishes unite, there is a Philosophical Society, consisting of about fourteen proprietors and a few subscribers, but it has been lately inactive.

LEIGHTON BUZZARD.—A writer in the Bucks Gazette states that a library for the labouring classes 'has been gratuitously set on foot by a private individual of this town, for the sole object of diffusing useful knowledge and religious instruction among the labouring classes. Men, women, and children, all partake of the laudable institution of this kind and liberal individual; and it is pleasing to observe the eagerness evinced to obtain books by this class of society. The books are exchanged once a month; and I am informed that nearly two hundred volumes were lent at the first opening of the Library—that, when the time of exchange came round, nearly three hundred and fifty volumes were distributed, including those taken in exchange. The books came in evidently for the most part read, and in good condition.—There was an attempt, some few years since, to establish a mechanics' institute in this town, but it failed.'

LEEK, STAFFORDSHIRE.—A new national school is about to be erected at this place. A liberal subscription has been entered into, to which the bishop of the diocese has contributed, and the Earl of Macclesfield has also given a very handsome donation and the ground for building.

SCOTLAND.

GLASGOW GRAMMAR SCHOOL.—The managers of this school have published a statement of the progress of the different classes during the year ending October, 1833. It shows the course of study in each class, the books used, the nature of the exercises, the prizes adjudged, and the names of the successful competitors. The publicity thus given, as we have before remarked, must be beneficial; errors can no longer be shrouded in mystery, and the improvements of experience are thus made public for the benefit of all.

INVERNESS.—At a meeting of the town council of Inverness in February last, the provost adverted to the advantages which the north of Scotland, and particularly the town of Inverness, would receive from the establishment of a college or university in Inverness, for teaching the higher branches of education, and conferring degrees; and observed, that perhaps it might not be found impracticable to render Mackintosh's and Bell's endowments, or other funds, in some degree subservient to the promotion of this object. The council unanimously approved of the provost's suggestion, and the question was referred to a committee for consideration.

IRELAND.

DUBLIN UNIVERSITY.—At the last Hilary Term examination, the following are the names of the successful candidates among the Senior Sophisters, arranged in the order of their standing on the College books.

Honours in Science—*First Rank*.—Mr. Robert Gore, Charles Graves, Charles Sharman Crawford, Francis Beamish, Alexander Smith Orr, Richard Townsend, James Morris. *Second Rank*.—Mr. William Grogan, Joseph Carron, William Mockler, George Cramp-ton, Robert Finlay, Francis Webb.

Honours in Classics—*First Rank*.—Charles Graves, William Reeves, William Fitzgerald, Thomas Hathornthwaite, Henry Taylor Ringwood, William Henry Meara. *Second Rank*.—Mr. George Lefroy, Joseph Carson, Charles Hawkes Todd, Thomas Walshe, John Coghlan, John Murray, Edward Trevor, Daniel Lonergan.

Of the other classes our limits will only allow us to give the numbers. They are:—

	Honours in Science.		Honours in Classics.	
	1st Rank.	2d Rank.	1st Rank.	2d Rank.
Junior Sophisters	7	10	6	16
Senior Freshmen	10	15	8	17
Junior Freshmen	9	15	10	20

The gold medals given by Bishop Berkeley for proficiency in Greek were awarded to Ds. Booth (Jas.), Ds. Miller (Jas.), and Ds. Flynn (Dan.)

Commencements were held on Tuesday, February 11—John Radcliffe, LL.D., Pro Vice-Chancellor; when the following degrees were conferred:—

Doctor and Bachelor in Divinity, 1; Doctor and Bachelor in Law, 5; Master of Arts, 32; Bachelor in Medicine, 10; Bachelor of Arts, 147.

BELFAST MUSEUM.—The Belfast Museum was originally established on a very small scale in 1821. The expenses have all been met by subscription, and the institution has been so well supported, that not only have the original objects of the institution been extended, and the collection of the museum enlarged, but a new and handsome building has been erected in College-square for the purposes of the society. But though this has been done, and though the institution is now free from debt, yet much of the interior remains in an unfinished state; and the subscriptions being merely sufficient

to meet the annual expenses, leave no surplus to be devoted to its completion. The report states, 'The ordinary meeting-room is insufficient to accommodate the number of visitors who assemble on each successive public night, and an adjournment to a large but unfinished apartment has been rendered indispensable. The room, forty-seven feet in length, and twenty-seven in breadth, is in a very unfinished condition, as is also the one intended for the library. The collection of specimens is displayed in a room complete in every respect, except that some additional cases for their proper display would be required. Those specimens which at present cannot be exhibited, consist—of native birds; of the minerals of the basaltic district from Belfast to the Giant's Causeway; of rocks illustrative of the geological formation of this neighbourhood; and of fossil remains imbedded in its several strata. A collection of many tropical birds, and of amphibious animals from the West Indies and from Ceylon, would likewise be added to the collection as soon as arrangements could be made for their reception. They at present remain in the several packages in which they arrived. It is, therefore, an object of primary importance to all the friends of the Belfast Museum, that the interior of the building should be finished in a style corresponding to the elegance of the exterior; and that every specimen that has been presented should be exhibited, with the name of the donor attached, in the place fitted for its proper display and preservation.' The nature and objects of the society may be more readily gathered from the following passage in the report detailing the course of their proceedings:—'The meetings of the Natural History Society are held once each fortnight, and papers are read on the different branches of zoology, botany, mineralogy, and geology, on such parts of natural philosophy as are more immediately connected with the phenomena of animal and vegetable life, and on topography, statistics, and antiquities, more especially those of Ireland. In the conversation by which the paper is succeeded, many interesting topics are discussed, and much valuable and often original information elicited. Besides the regular meetings of the Natural History Society, one of a more popular and more public nature is held in each month, and attended by an audience consisting of from one hundred to one hundred and fifty individuals, a large number of whom are ladies. Some change in the arrangement of those public papers is at present under consideration, and short courses of lectures on the different branches of natural history are contemplated.' In addition to the above, the report notices, that, 'In a former circular it was stated that a chemical laboratory would be attached to the building, and a hope was expressed, that the fine arts might, at no very distant day, find, under the roof of the Belfast Museum, an abode worthy of their refined and elevated spirit. Neither of those views has been abandoned; but the objects above enumerated must, for the present, take precedence.' The council conclude by expressing their confidence that the patronage of the public will eventually enable them to realize all their intentions, from which they anticipate the most advantageous results.

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